

The Expositor

and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, OHIO
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VOLUME XVII
ISSUED MONTHLY

FEBRUARY, 1916
SUBSCRIPTION \$2.00 PER YEAR

NUMBER 5
TOTAL No. 197

GOOD NEWS

The key note of the New Testament was struck by the angel who said to the shepherds that he brought them "good tidings of great joy." And so Jesus and his followers went about proclaiming the good news of the kingdom of God, or in the Anglo-Saxon phrase which has come down to us—the gospel of the kingdom. And so heartily did the disciples believe that they had good tidings to tell the world, that not only did they call their message "the gospel," but the New Testament story gleams with "glad," and "gladness," "joy" and "rejoicing," and "thanks" and "thanksgiving."

The Jews who believed rejoiced because their Messiah, their anointed King, so long looked for, had come. The Gentiles were glad because the Son of God had come to earth to save mankind from their sins and to show them the way of life. Luke reports that Peter, on the day of Pentecost, emphasized the resurrection as showing "that God had made Jesus both Lord and Christ."

Believing that, Peter says, "Therefore my heart was glad, and my tongue rejoiced." In his first recorded sermon, Paul carried the same "good tidings" to the men of Pisidian Antioch, and to the Romans he wrote of "glad tidings of good things." And after writing to the Corinthians of the gospel of Christ and its results, he seems to be suddenly overwhelmed by a sense of the infinite condescension and love involved in the coming of Christ to the world—a thought which bursts the bounds of speech—and he cries out, "Thanks be unto God for his unspeakable gift." Now the foundation of Paul's thought is his sense of the majesty of Christ. It is good news because of the wonderful, almost unthinkable condescension involved. He is remembering that Jesus is "Immanuel"—God with us—the "Son of the Most High," the "Son of God," "King of kings and Lord of lords." And this "blessed and only Potentate" became man and suffered obloquy and death to show mankind the way of life, to save sin-marred men from the results of their sins. The background of the good news is the realization of the majesty of Christ. Too often today we think of Christ in his humiliation and lack in reverence and in adoration.

The connotations of our common speech show the weakness of our thought. We talk glibly about accepting Christ as our Lord and King. Does one go to an Englishman and urge him to accept George V. as his sovereign? The man may be a disloyal subject and need to be advised to change his ways, to act so that the monarch will gladly accept and reward his faithful allegiance. In the Bible the question

asked is, Will Jehovah accept the man—or his offering? Never is it, Will man accept God?

The early disciples gave their message as one that men would be glad to hear—good news! A "promoter" enthusiastically offers a man a "chance on the ground floor," a "mighty good investment," but Christians now apologize for asking men for "money so often for the church." If we truly believed that the gospel was good news would we patronize and apologize for the Lord and his church?

The Epworth Herald gives a report of a League meeting and comments on some testimonies thus: "I gave my life to Jesus Christ several years ago, and I've never regretted it!"

Finding fault with the ordinary misuse of words is easy business, and cheap. But the trouble with these testimonies was deeper than the mere form of expression.

The man who bought a certain kind of soap, or took his ticket over a certain railroad, or the suburbanite who built his bungalow in a certain allotment, can all express their satisfaction in the phrase, "And I've never regretted it!"

But when Jesus Christ is in question, and the Christian's great experience! Test the words a little. "When I was a wounded soldier in the trenches, I let my General, at the risk of his life, carry me to safety. And I've never regretted it!"

"I accepted from my Teacher a joy in wisdom and an understanding of life's largest meanings. I've never regretted it!"

"When my Father saw that I had made a sorry wreck of my life, I agreed to come back home as though nothing had happened. And I've never regretted it!"

"One day I found a Friend from whose friendship I have drawn the inspiration and the strength of all my life, and I've never regretted it!"

More than Rescuer, Teacher, Father, Friend, this Christ of whom we testify so easily has done and will do for us. It needs only that we give him access, let him "have his way," as we sometimes sing.

How much we have yet to learn of the unspeakable gift, if we can put our confession into words so smug, so filled with complacent self-content. "I've never regretted it!"

On many a simple stone in the little churchyards of the olden time one may read:

"O, for a thousand tongues, to sing

My great Redeemer's praise!"

But one would travel far before he could find a stone on which the last testimony of the Christian was phrased like a patronizing and polite testimonial.

NATIONAL DEFENSE

Preparedness Against the Enemies Within Rather Than Without HENRY MONFORT CARY

When James A. Garfield was president of Hiram College, says the Christian Register, a man brought for entrance as a student his son, for whom he wished a shorter course than the regular one.

"The boy can never take all that in," said the father. "He wants to get through quicker. Can you arrange it for him?"

"Oh, yes," said Mr. Garfield. "He can take a short course; it all depends on what you want to make of him. When God wants to make an oak he takes a hundred years, but he takes only two months to make a squash."

In the spirit of this "practical, hard-headed, common-sense" business man, ninety-nine out of one hundred who discuss Preparedness attack it from the military angle alone, and having disposed of that with greater or less display of ignorance, they regard the matter as settled, not dreaming, seemingly, of the religious, social, commercial and industrial questions involved. I was present at a dinner recently where an ex-Congressman with twelve years' experience to his credit—I hope it was to his credit—and the added authority of one who had served as a member for four years on a committee having in charge our coast defenses, gave his views of national defense. He was introduced as a man who knew all about it and would gladly tell us all there was to know. He talked for an hour and told us—what we had all read previously in the newspapers and magazines. His argument simmered down to this, that it was a question of our willingness to put up this year \$1.37 per head and next year \$2.50. He was the central figure in a discussion after the dinner, and it was of significance to me, at least, that he led the discussion around to the question of strikes and the inadequacy of a police force to handle them.

The nation is of three minds on this subject. There are those who want immediate military preparedness. There are those who believe in the necessity of ultimate preparedness. There are those who believe that, there being no real necessity, we should go on as we are.

It is the duty of every preacher who would lead a discussion of this subject to disabuse the minds of those who clamor for immediate military preparedness, of the folly of believing that an increase in army and navy constitute preparedness. The reasons for this statement will appear as we go on to discuss the necessity for—

Ultimate Preparedness.

The present war has revealed a state of uncivilization which is alarming. Our confidence in the goodness of the race has been rudely shaken. Cases are adduced, cases which will occur readily to any newspaper reader, to prove that only a pitiful minority of the race is after all civilized; that the veneer of civilization is thin, very thin in most races, and that it takes but a scratch to reveal the underlying savagery which holds the perpetual threat of war; that, therefore, it is folly to cry "Peace, Peace!" when there is no peace.

A vast number of people still believe that the only guarantee of security is military prepared-

ness to resist aggression. Witness our own nation-wide agitation of this theory, which is said to be the belief of nine-tenths of the members of both Houses of the National Legislature. Add to it this crude but frank statement from a German official similarly minded: "He who wishes peace let him make himself feared. True peace is only the highest form of war. True peace rests on the power of the strong, the mere sight of whom is enough to beat the enemy. He is not ready for peace who fears war, but only he who has nothing to fear from war." As this statement was made since the invasion of Belgium by the Germans, it is obvious that the lesson has escaped this official.

To the same general purpose is the comment of the editor of the Hibbert Journal, who, while he recognizes the fact that this war has revealed a remarkable response to the call of the heroic, bids us not to forget the other revelation of fratricidal insanity which bodes ill for the peace propaganda. He calls attention also to the curses and imprecations and lying which characterize the utterances of many in high places, the wholesale reversion to savagery of which these things are symptoms. Certainly they constitute but a flabby foundation for a palace of peace.

War problems are perplexing, but they are child's play to the problems which will grow out of the war. For example, we all know that an Anglo-French commission came here to borrow money for the prosecution of the war. They secured upwards of \$750,000,000. Few are aware that another commission from France has come here to arrange a matter of even greater moment in its bearing on our future peace. The French Industrial and Commercial Commission has come to arrange the transfer of all French business formerly given to Germany to this country. For example, they speak of a little matter of \$160,000,000 worth of machinery in the first year after the war. They also remind us that France in part will have to be rebuilt, and that they want to secure the building material here. This is only a hint of a **trade war** at the end of military hostilities in Europe which is to be waged against Germany. The Allies, numbering 320,000,000 people, are arranging to carry on the trade of their several countries without giving profit to Germany and her allies. It will be a trade war of 320,000,000 against 140,000,000.

It must be remembered that the belligerents in this field are not all on the other side of the Atlantic. The world powers will probably fall into three great groups after this war—the Central European Group, with Germany at its head, the Anti-Germanic Allies, and the Pan-American Group, with the United States of America at its head. In that issue of the Literary Digest which summarizes the comic comment of the press on Mr. Ford's peace enterprise there appeared across the top of the page on which the summary was concluded a series of eight photographs of eight "Captains of American Industry" who are planning to capture the trade of the world for America. This

simply means that we have belligerents here, ready to make enemies for America as fast as greed, highly organized, can make them. The jibe of the Canadian press may not be without foundation: "America may gain the whole world but—lose its own soul." These highly patriotic captains of industry representing the banks, railroads, telephones, steel industry and the packers, would doubtless appreciate it if Congress would kindly supply them with a military club with which to back their aggressions on the trade of the world. Some people see significance in the fact that precisely this type of persons recently gave a celebrated dinner to our greatest living militarist, Col. Theodore Roosevelt.

Norman Angell points out a consideration frequently overlooked. He says, "Every nation defends and is compelled to defend with its armed forces not merely its territory, but a policy." If the gentlemen referred to above are to frame our policy, and they are sure of their divine right so to do, we shall have need of all the armed forces we can muster. Also, in view of the facts, national defense for purposes of defense only seems a silly doctrine. What does this involve further? "If America intends to vindicate her rights—perhaps even if she intends to secure her mere safety on land—by military means, she, too, must do what even the most powerful military states of the past have done, enter into the game of military alliances." Unless we are to support, as our extremists say we should, a German army and a British navy, this is a necessity for adequate defense.

Last, but not least, of the facts which offer but little ground for security in the future, is the **state of the Christian church**. It might be and ought to be a power on the side of the world peace. Will it be? The war has been in progress long enough to have evoked some demonstrations of change of heart. By Easter, if the war continues, as seems probable, it has been estimated that in killed, crippled and captured the total casualties will be 19,700,000. Debts have been heaped mountain high. Destruction of property has run into ten figures. Yet, churchmen still twiddle their thumbs and with a solemnity and earnestness worthy of a bigger cause dawdle over doctrinal differences. Is there any real hope in a jumble of antagonistic institutions wedded "for better or for worse till death do them part," to moribund formulae and ecclesiastical millinery?

The case for preparedness is strong. Can there be a case on the opposite side?

Against Military Preparedness.

To begin with a minor matter—we have not the least assurance that the expenditure of \$137,000,000 this year, and \$250,000,000 next year, as proposed, will give us defense. Our present expenditures are as heavy as even great military powers before the war were making. Our navy is one of the great navies. We are spending more per soldier and getting less for the money now than any country on earth. This is a raw question of dollars, but it is worth a passing mention.

No war ever fought has been so fruitful in arguments against militarism as this war. It has exploded old militarist arguments and given us new ones.

It used to be said that war was necessary to

prevent the race from growing soft. This war has proven that nothing makes men so "hard" in a fighting sense as peace. The "raw" and "undisciplined" Canadians at Second Ypres have taken the wind out of the sails of the men who cry for the "disciplined" soldier.

It used to be said that war was part of a great scheme for the "survival of the fittest." It has proven this statement a lie. It is on the contrary the greatest scheme ever invented for slaughtering the fittest. Fifteen million of the "fittest" physical males in Europe are already dead or disabled.

Incidentally, militarism has not made good. It was depended upon to keep the peace and to insure life and property. It has broken the peace and destroyed life and property.

There are many reasons for believing that there is more danger in "preparedness" than in no preparedness. The following is a hint of one of the dangers. No nation has made so much of the "religion of valor" as Germany. A state of mind has been created there which is incomprehensible to the rest of the world. This is one of those products "made in Germany," which can be traced to its real manufacturer. Who was the maker of this state of mind? The Krupps have developed this "religion of valor" at an annual expenditure of \$200,000 in printer's ink. It has been assumed that we are free from this sort of propaganda, and yet there is assurance from responsible sources that we already have a sizable munitions lobby at Washington. From the proportions that the present preparedness frenzy has already assumed there is reason to believe that with but little organization the country can be stamped by the press, backed by the munitions makers, into an insane investment in utterly useless fighting material and machines.

It is a well-nigh hopeless matter to get a seasoned and rational program of defense, granting that we need one. Mr. Bryan wants peace at any price, and the Democratic floor-leader in the House thinks likewise. Mr. Taft says that Mr. Wilson goes too far and that he is not justified in "thrusting the nation into militarism." Mr. Roosevelt wants a British navy and a German army.

The whole idea places itself under suspicion by steadily shunning some of the vital problems involved in adequate preparedness. To be ready for war does not mean guns and ammunition. It calls for a policy and a plan to deal with such matters as the moratorium, the discount market, insurance, breaking food and other monopolies (with which we have trouble enough in time of peace), prevention of hoarding, government use of railroads, telephone, postal and wireless service, commandeering private property, survey of industrial assets, unemployment, care of dependent women and children. Our present slipshod methods would break down utterly under war conditions.

Among the larger matters looking in the same direction, is the question of the labor unions. Labor men, with some reason, since Colorado is fresh in their minds, look upon the present frenzy for increase in the army as a dodge to establish in this country an armed force which capital can use as a club in arguing with labor. As long as this suspicion remains, no enthusiasm or support can be looked for from the labor unions. Yet, for the suc-

cessful prosecution of any war worthy of all this anxiety, the loyal support of the labor unions is an absolute requisite. What plans are being made to secure this support?

Society without a plan and a purpose, and without unity, cannot suddenly grow these things overnight. The country is not divided by North and South, but it is seriously divided by poverty and wealth, by capital and labor.

"Modern war is a relentless test of organization." A modern war demands not an organized army and navy alone, but an organized country. If a tithe of the proposed expenditures for military defense were invested in a sane plan to assimilate to our national life the discordant elements which at present characterize and compose it, it would be well spent in genuine defense. Not all the enemies we have to fear are outside our country. The rankling sense of injustice among the workers of the nation and the arrogant indifference of the owners are elements which no expenditure for guns can remedy and which would destroy us more surely than any hostile army. The United States is not a Belgium or a Poland. There is less to fear from without than from within.

Among the measures of defense which must go before military preparedness are these—to raise the standard of living, to improve the conditions of labor, to recognize, as Bismarck did half a century ago, that every man has not only the duty but the right to work. We must, in short, create social conditions which will make all classes realize that they have a stake in the peace of the country.

The National Convention of Congregationalists has gone on record as against this whole movement. They "view with painful solicitude the organized and desperate efforts to stampee the nation at this time with wild and extravagant expenditures for ships and guns." Dr. Jefferson has been preaching in New York a series of sermons on the "Perils of Preparedness," and among other things has said: "We must free ourselves from the wizardry of the military and naval experts. It is assumed by many that the nation is under bonds to follow their advice. They are the last men in the world to act as the safe councillors of nations. They know the laws of explosives, but they do not know the laws of life. They understand the principles of mechanics, but not the principles of conduct. They can compute the curve of projectiles, but they are ignorant of the life forces which determine the curve of a nation's career. * * * Who advised the investment of hundreds of millions of dollars in forts in Europe, only to find that the best of all defenses is a hole in the ground? Military experts * * * Let them keep within the narrow limits of their legitimate province." Dr. Washington Gladden writes: "It now appears that we are going to work to spend several hundreds of millions of dollars in getting ready to protect ourselves against this enemy. The President says that we must; the Congress has been canvassed and nine-tenths or more of the members of both Houses are reported to have declared their purpose of rushing through an appropriation, no matter how large, for arming this nation to meet this enemy. I want to know where he is. I hear the suggestion that he is purely im-

personal, hypothetical, nobody in particular, 'most anybody'—and this is the kind of enemy for whom we are to make this vast, war-like preparation.

"Oh, come now! This will never do. The American people are not so clean gone in lunacy as to accept such a proposition as that. They are not going to get ready for a war with a purely conjectural enemy."

Ap[ro]pos of this question as to who the enemy may be, we are reminded of the Jingo's Rag-Doll, Japan. When all else fails Japan is dragged in by the collar and set up in the midst as the enemy. This much is certain. Japan does not want a war with us. Also, there will be no war with Japan, unless we blunder into it. An infinitely better weapon of defense against Japan than a dreadnaught would be a recension of our whole immigration law and a change of that policy, which now discriminates against races, for one which would discriminate against individuals, coupled with a program such as has been suggested by Prof. Gulick for assimilating foreigners to our American life. Every preacher ought to familiarize himself with the scope and details of that plan and advocate it. The spirit of fair-play which makes friends is better than guns to fight enemies.

Among the great arguments against preparedness is this last one. It is impossible to adequately estimate its weight and force. We are only sure that it is mighty—or will be. In all the history of the race no war has ever made so many enemies of war as this one. No war has ever touched the happiness of the race as this war. No war has ever touched so many people at the same time as this war. No war has ever taxed the resources of the world as this war. None has ever amassed so many debts as this war. None has ever promised greater social and economic upheavals than this war. None has ever so stung the common people into a realization of the necessity of controlling their affairs without the intervention of war lords. It has made innumerable enemies for war, many of them intelligent, all of them earnest, and no one can estimate in advance the pressure they will bring to bear to abolish this institution.

Here are two facts, in conclusion, which are worth our serious consideration. If ever there was a time when our boasted leadership in the way of progress was in danger from military insanity, it is now. If ever there was a time when a strong and fearless stand for peace would have a world-wide effect it is now.

WHAT'S THE DIFFERENCE?

It was never a happy day for Sammy's painstaking father when his young hopeful's school report arrived at his Boston home.

As for Sammy himself—well, he was a philosopher.

The awful day had come once more and father was in the lowest depths of misery. "Sammy, Sammy," he groaned, "why is it that you are at the bottom of your class again?"

"What does it matter, father, whether I am at the top or the bottom?" queried that wise youth. "They teach the same at both ends, you know."

[Dr. Macfarland's third article on The Preacher as the Guide of the Social Order will appear in March. Clip these three articles and keep them for a second reading. They are worth it. —Ed.]

THE FALSE RELIGIONS

DAVID JAMES BURRELL, D. D. LL. D.

And the Philistines took the Ark of God and brought it from Ebenezer to Ashdod: and they brought it into the House of Dagon and set it by Dagon.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the Ark of the Lord.

And they took Dagon and set him in his place again; and when they arose early on the morrow morning, behold, Dagon was fallen on his face to the ground before the Ark of God. And the head of Dagon and both the palms of his hands were cut off upon the threshold: only the stump (literally, the fishy part) of Dagon was left to him. 1 Samuel 5:1-4.

I make no apology for speaking of "the false religions" or of phrasing my subject that way. I am tired of hearing eulogiums of Islam and Buddhism and Confucianism and half hearted apologies for Christianity, sometimes from men who are in covenant vows to preach and "maintain and defend" the religion of Christ.

I am tired also of hearing it repeated over, over and over with great emphasis that "there are good things in all religions." Why say a simple and self-evident thing in such a solemn way? Of course there are good things in all religious systems, as there is an element of goodness in almost everything of this world of ours. There is gold not only in quartz but in granite, in old red sandstone, in blue clay, in sand and sea water; but the question is whether it is there in paying quantities or not.

A lot of fine things could easily be said about Dagon. He was really intended to be a shadowing forth of the true God. He was the national idol of the Philistines; the patron of arts and commerce and agriculture; the center of innumerable hopes and fears. Nevertheless, the sanctuary of the Philistines was not large enough to contain him and the Ark of the Covenant at the same time.

This is another way of saying that the true religion is exclusive. There is only one God; and there is not room in the universe for more than one. There is only one religion, one Book of ultimate authority as to spiritual things, one Christ and one Cross, one Way of everlasting life.

It follows that there can be no compromise. Our religion is not one among religions, nor the best among them; it is the only one. It was so preached by our Lord Jesus Christ, as when he said, "He that believeth on the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him"; and, inasmuch as the servant is not greater than his Lord, it must be so preached by those who truly follow him.

In the Calendar of the Roman Church there are two saints, canonized for their missionary work. One of them is St. Francis Xavier, who went to Japan in the middle of the sixteenth century to preach the gospel. He found the people so wedded to their idols that his efforts were wholly unavailing. Then he resorted to a compromise, persuading them to combine their worship of a certain goddess with that of

the virgin mother of Christ. What was the result? Now, after the expiration of more than three hundred years, there is said to be a colony of the Japanese people who worship, with all idolatrous rites and ceremonies, an idol whom they call "the goddess Mary."

The other of these missionaries was St. Boniface, who went to Germany on a like errand. He, however, recognized the fact that there can be no compromise between truth and error. On finding it impossible to propagate the Gospel without a final and complete severance of the people from their idolatry, he bravely felled the sacred oak of Thor, at peril of his life. What was the result in this case? The people came over to Christ like doves flocking to their windows; and Germany is a Christian nation today.

This was in pursuance of the method divinely prescribed for us: as it is written, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as he hath said, 'I will dwell in them and walk in them; and I will be their God; and they shall be my people.' Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:14-17.

The true religion is set apart from the false religions by certain marks; by which great chasms, infinite and unbridgeable, are opened up between them.

First: Our religion is of God; while all others are of man. It comes to us by revelation. There are truths which are generic and intuitive, such as the being of God and the doctrine of immortality; but there are others which could never be clearly known or duly authenticated except by a direct message from God; as, for example, the Atonement, which is the great underlying truth of the religion of Christ. For this, and for an authoritative statement of our religious intuitions also, we are indebted to that direct revelation which is contained in the Bible as the inspired Word of God.

On this point we rest our faith in the great verities. Our last appeal in the settlement of all spiritual problems is not to the church, nor to our inner consciousness, but to a "Thus saith the Lord." His Word is, for us, an end of controversy. "Here I stand; I cannot otherwise; God help me!"

Aye, but are there not other so-called sacred books that claim to have come from God? Yes; the Koran, for example. But they cannot and do not seriously undertake to vindicate that claim. The Koran is said to have fallen down out of heaven; but that claim is effectively disposed of by the fact that the Koran rests on three frightful pillars, to wit: War, Polygamy and Concubinage.

We hear a great deal, in some quarters, about the excellency of the Vedas. Can the Vedas

vindicate their claim? Let Max Muller answer, who, as a great Orientalist, should be competent to speak in these premises. When he was translating the literature of the false religions he apologized for expurgating the Vedas, saying that a literal version would have exposed him to indictment under the English law against the circulation of obscene literature!

The Bible, on the contrary, stands prepared to vindicate itself. It challenges criticism and fearlessly affirms its inspiration. And it offers its own definition of inspiration, in the word **Theopnustia**, which means "breathed of God." It affirms that it was "written by holy men as they were moved by the Spirit of God."

The second of the great, unbridgeable chasms by which Christianity is separated from the false religions is the fact that it proposes to save men. It does this by the atonement of the Cross.

In all the other religions and philosophies of the world there is no hint or suggestion of any plan by which the record of the mislived past can be blotted out. And herein lies the supreme argument for the exclusiveness of Christianity as the one true religion. The word religion is from **religare**, meaning, "to bind back." No religion, therefore, can be a true religion which does not "bind back" or restore the soul to God. That, however, is impossible without the removal of sin; since "without holiness no man shall see God."

I marvel that any professing Christian should undertake a comparison of religions without a presentation of this great differentiating fact. For here is the pre-eminent truth which conclusively proves its divine origin and character. The Cross! The wonderful Cross! The divine Cross! "The Jews require a sign, and the Greeks seek after wisdom; but we preach," what? Not Christ only, but "Christ crucified; to the Jews a stumbling block and to the Greeks foolishness; but to them that are saved, the wisdom and the power of God!"

Ours is the only religion that answers the great question that throbs deep down in the heart of every man, "What shall I do to be saved?"

Ask that of the Hindu and he will answer "Aparvaga"; that being the keynote of Brahmanism; by which he means that the only salvation is in the contemplation of the Infinite until the soul loses its identity in the universal All, as a drop of water is exhaled and, after hanging suspended for a time as vapor in the air, drops finally to be lost forever in the sea.

Ask a Buddhist "What shall I do to be saved?" and he will answer "Karma"; that being the keynote of Buddhism. Karma is "the law of consequences," namely, "Whatsoever a man soweth that shall he also reap"; and there is no escape from it. "The mills grind slow, but they grind woe."

Ask a Moslem "What shall I do to be saved?" and he will answer, "Kismet"; that being the keynote of Mohammedanism. It designates "the law of destiny"; that is "What is to be must be; and there is no resisting it." If you ask your Moslem to be more specific, he will point to the teaching of Mohammed where it is written "When God was about to create man he took a mass of clay; and casting one part up-

ward he cried, "These to heaven; and I care not!" and casting the other downward he cried, "These to hell; and I care not!"

Ask a Confucianist, "What shall I do to be saved?" and he will answer, "There is no salvation except for the present life." This was the teaching of Kung-foo-tse, who said, "If there be a God I know not; and if there be a future, I know not. I only know that we are living here and now and must make the most of it." A man in the interior of China after attending a Christian mission for a while and getting no light, came to the missionary one morning in a happy mood, saying, "I dreamed last night; and now I understand. I seemed to have fallen into a deep pit where I lay helpless and despairing. A priest of Confucius leaned over the edge and said, 'Let me give you some advice, my friend; if you get out of your trouble, never get in again.' A priest of Buddha came and stretched his arm over the edge, saying, 'If you can manage to climb up so that I can reach you, I will help you out.' Then Christ came; and he climbed down into the pit and carried me out of it." This is precisely what Christ does; he promises to save; asks only our consent; and then he does it all.

And he saves the whole man; body and soul. Our Lord is not unmindful of the life here and now. When on earth he fed the hungry and healed the sick who were laid on couches along the way. He expects his disciples to minister to the necessities of the poor and unfortunate; and they are doing it.

The church is criticized for its indifference to social conditions; but an examination of our charity directories will show that the vast majority of our humane enterprises are being carried on by Christian people. There is more power for social reform and benevolent enterprise in the little finger of the church than in the loins of all secular and spectacular organizations outside of it. Not that we are doing all that we ought to; only that we are doing so much that it ill becomes outsiders to criticize us. The biography of our Lord was briefly written in the words, "He went about doing good;" and his disciples, though handicapped by the limitations of human imperfection, are following in his steps in making this world a better world to live in.

But we are not blind to the immortal needs of men. The familiar fling at our "other-worldliness" is well taken. We plead guilty to a belief that, as eternity is longer than time, it behooves us to be getting ready for it. We live forever! Our life here is only an infinitesimal arc of an infinite circle. "Eternity! Eternity! How long art thou!" We are bound in reason to put a right estimate on the relative importance of things. It is a spurious charity that feeds and clothes a man, puts a roof over his head and betters his earthly conditions and leaves him a homeless and penniless beggar for all eternity. "What shall it profit a man if he gain the whole world and lose his life?"

The third of the great gulfs by which Christianity is separated from other so-called religions is the fact that it makes for righteousness. The salvation which it offers is a salvation unto righteousness; that is, it proposes to bring the whole man into harmony with the benign purposes of God.

It makes men. One of the best definitions of a Christian ever given is that of the scoffer Alexander Pope, who said, "A Christian is the highest style of man." It is not claimed that Christians are what they ought to be; but by the grace of God they are what they are. And, take them by and large, their enemies themselves being witnesses, they stand for the highest type of character.

If that be doubted let us institute a frank comparison. Call a hundred of the best exemplars of the false religions; the best Moslems, and the best Buddhists—some of those holy Yogees who are found begging by the wayside in India covered with ashes and dung, muttering the cabalistic syllable "Aum," and gazing intently at their thumbs while losing themselves in the ineffable One—and the best Brahmans and Buddhists—say, those holy Mahatmas whom some of our sweet American women are so fond of, not knowing that they religiously regard a woman as "ten degrees lower than a dog"—and when you have gotten your shining representatives of paganism stand them up in line; and we will take a hundred professing Christians at random from any church in Christendom and abide the issue.

By their fruits ye shall know them. In our religion we have a Creed made up of great spiritual truths, and a Code of Morals which the world receives as a faultless rule of conduct; and between them stands a great Exemplar, the only Man who ever lived who could utter the challenge, "Who layeth anything to my charge?" of whom all ages and generations have testified, "We find no fault in him at all." He is our Exemplar, and our rule of conduct is briefly comprehended in the imitation of Christ. The best man in the world is the man who is nearest like him.

And our religion makes nations, also. I know of no more convincing argument for the truth of Christianity than a map of the world. Spread it out before you, and draw a line around the nations that profess the religion of Christ. What have you done? You have shut in truth and virtue, domestic peace and happiness, civil and religious freedom, schools, hospitals, reformatories; in a word, Civilization. And by the same token, you have shut out all the false religions and localized them in the regions of darkness and the shadow of death. The charmed circle which you have thus circumscribed is called "Christendom," because it is under the dominance of the gospel of Christ. Is it a mere coincidence that our religion has come down thus through the ages, like Milton's angel of the morning, with institutions of light and mercy springing up on every side?

The fourth of the great differentiating facts of Christianity is its universality. All the false religions are ethnic, intended only for certain nations and adapted only to limited classes of men.

"Christ for the world we sing;
The world to Christ we bring!"

This is the deep, ultimate meaning of the miracle of Pentecost. In an inner court of Jerusalem were come together men of all nations of the known world, "Parthians, Medes and Elamites, dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts

of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians." The world was there that day. And, the gift of tongues having been bestowed upon the disciples, the proclamation went out, "The promise is unto you and unto your children, and to them that are afar off, even to as many as the Lord our God shall call!"

The gospel which had been adjusted in the beginning to the progress of coming ages, was also adjusted to the needs of all these sorts and conditions of men. It is for philosophers and for simple folk as well; being within the comprehension of all. This is the innermost meaning of that acted parable of Jesus when he took a child upon his knee, saying, "Verily, verily, I say unto you: except ye become as this little child ye shall in no case enter the kingdom of God."

The church is put under commission to execute this world-wide plan. The great propaganda was inaugurated when Jesus said to his disciples on the day of his ascension, "Go ye into all the world and evangelize," even "to the uttermost parts." That commission will not be fully discharged until the gospel has been carried to the last man. We are looking for the coming of Christ to rule from the river unto the ends of the earth. Maranatha! "The Lord cometh!" Let us not forget, however, the significant sign of his coming, which he himself has given us: "The gospel must first be preached throughout the whole world; then shall the end be."

These are my reasons for affirming that our religion is the only religion in the world. It is *spes unica*; "the only hope."

Are we to understand, then, that none of the heathen are saved? I do not say so. It may be that some are able to form a dim conception of an essential Christ from the institution of sacrifice which, for some strange reason, is universally prevalent. Blessed is every man who can interpret the parable of the blood! In one of the poems of Saadi, the Persian, occur these strange, pathetic words:

"Once, as I staggered on the brink of hell,
Above the everlasting fire flood's awful roar,
God threw his heart before my feet; and stumbling o'er

That obstacle divine, I into Heaven fell."

For my part, I am willing to leave this matter, without speculation, in the hands of a gracious God. I know that he requires no more of any man than that he shall live up to his light; but, when we consider how few there are who meet that requirement in Christian lands, how remote seems the possibility that many of the heathen are saved. We would surely not have been so urgently and imperatively enjoined to give them the message of salvation in Christ, were salvation attainable in any other way.

We have Christ and his glorious gospel! And we are required to give that gospel to those who have it not. To all our questioning, not only as to the salvation of some of the heathen, but as to the relative value of Christianity and the false religions, there is one final and conclusive answer in the words of Jesus himself, "I am the way, and the truth, and the life; no man cometh unto the Father but by me."

THE CHURCH INSPIRING SOCIAL SERVICE.

A. S. Haskins, Irving Park, Chicago.

It does not seem to me that Dr. Macfarland gives just the correct idea in his lecture, which you print in the December Expositor, when he draws an invidious comparison between the interest taken by the churches of Chicago in what he calls "Social Service," and the interest taken in this matter by certain "Settlements," the City Club, etc. He says that one Sunday evening he visited one of Chicago's great churches and found a congregation of about 50 people, and that the next day at noon, at the City Club, he found about 300 business men who had gathered to discuss the subject of white slave wrongs. I do not say that there was a miscount in the attendance of the church, but it might be well to give us the name, and the probabilities are there is a good explanation for this small attendance. Our evening congregations are not as large as we'd like to see by any means, but there are scores of churches, many smaller than he would lead us to suppose than this one is, whose congregations are several times as large as that. Further, why did he not visit this church in the morning, when the conditions for attendance would have been most favorable instead of when they were least favorable? If he had, the probabilities are he would have found a congregation eight or ten times as large, intensely interested in a message in which the social service note was quite dominant. Still further, I wonder if a large proportion of the men found at the City Club had not been at church the day before, and if a large proportion of their interest in "white slave wrongs" had not been inspired by messages heard from the pulpit. And still further, 300 men out of the tens of thousands who daily do business within five or six blocks of where the City Club is located was not such a great number after all, when you compare it with the constituency of this church, which probably had nearly that many men in its congregation the morning before. I am not trying to excuse folks for their lack of interest in the evening service, or their lack of interest in their fellows, but the way in which Dr. Macfarland handles the matter is not giving the church a square deal.

CHRIST AND HIS CARE FOR HIS CHILDREN.

1. Mark 2:1-12. Christ, as an Example for Pastoral Work.

1. His insight into the needs of man;
2. His solace for man's pain and sorrow;
3. His wisdom in the healing of man.

—Dryander.

2. Mark 8:1-9. Christ as Father of His Family.

We see here:

1. His loving concern in a time of need;
2. How wisely He leads over to God;
3. How wonderfully He provides daily bread.—Ahlfeld.

3. 1 Pet. 2:21-25. What Christians have in Jesus.

1. A leader, whom they can follow;
2. A reconciler to whom they should be very thankful;

3. A protector whom they can fully trust.
—Schultze.

4. Mark 2:13-17. To Understand Christ one Must Know:

1. What He has in His power to offer man, a Saviour's love;
2. What He must demand of them, before they can receive His gifts, viz., a contrite heart and mind.

—Dryander.

A CHRISTIAN NEED KNOW NO FEAR.

1. John 14:1. A Fearless Heart.

- (a) God wishes us to have it;
- (b) By faith we can receive it.

—Stoecker.

2. 1 John 5:4-13. Our Faith Overcomes the World.

It overcomes the world:

1. With its doubts and unbelief, since it rests upon divine witness;
2. With its temptations, for it plants within us a heavenly mind.
3. With its cares and troubles, for in it is eternal life.
—Gerock.

3. Eph. 6:10-17. Paul, our Instructor in Christian Warfare. He shows us:

1. The army and its commander;
2. The enemy and his crafty designs;
3. Our equipment and strength.

—Ahlfeld.

4. Isa. 43:1-3. We are in God's Hand, Therefore have no Fear.

1. God wants us.
2. He will suffer no one to take us from Him.
3. He pays for us even His own Son.

—W. Baur.

5. Heb. 2:14-15. Christ by His Death Destroys the Fear of Death. Notice:

1. The crushing power of the fear of death and its source, in sin;
2. The victory which the Saviour by His grace can give us over it;
3. Therefore, we may take courage in view of death and judgment.

—H. Hoffmann.

6. 2 Kings 6:15-23. Our Attitude Toward the Enemies of the Gospel.

1. We should not fear their great number;
2. Attack them by prayer;
3. Conquer them by love.

—Ziethe.

7. Rom. 8:31-39. The Heroism of Faith.

1. What the believer has to encourage him (31-34);
2. The great attack he has to meet (35-36).
3. The glorious victory he will achieve (37-39).
—Schultze.

8. Luke 11:14-28. Christ Wants Decided Followers.

2. How one may remain one. (Verses 24-28.)
—Schultze.

ARE YOU A CHRISTIAN?

W. G. A. Millar, Purchasing Agent, The American Bridge Co., Pittsburgh, Pa.

The Awakening.

Four years ago I attended the funeral of a friend, and on returning home took stock of my soul's condition and was startled to find that I was almost spiritually bankrupt. What could I do to again become solvent but to go to the source of all spiritual power? So I decided to seek God with all my heart. Opening the Bible I found the answer in Jeremiah 29:13. "Ye shall seek me and ye shall find me when ye shall search for me with all your heart." The answer was immediate. God was only waiting for me to take him at his word.

The next day a friend put into my hands a small book entitled "The Three Fold Secret of the Holy Spirit," written by James M. McConkey. Reading this book on a street car, I came to the sentence, "What a tremendous thought, to go through all the long years of life, with the privilege, the peace, and the power of the blessed life within your grasp at any hour, and yet to have missed it." Reading on I came to the answer, "What is the secret of his fullness, of his abundant life of peace, power and love? We answer, the absolute, unqualified surrender of our life to God, to do his will instead of our own."

Surrender.

Sitting in that street car, I closed the book and shut my eyes, then offered to God my first prayer of full surrender. What did I surrender? Business, family, money, amusements? No, none of these. Only one thing God requires of us. That is the surrender of our will. When we are willing to do whatever he wants us to do, when once this step is taken, he brings us to the place where we want to do whatever it is his will for us to do.

In taking this new step I made five great discoveries:

First, my own spiritual poverty.

Second, God as a loving Friend and Companion.

Third, the Bible as a new book, to feed my soul from day to day with increasing delight.

Fourth, joy, in my new life, which I wished to share with others.

Fifth, service to others in showing them how to find God.

All these I realized with no diminution of business interest or energy, with no decrease of social and family enjoyments.

There are two great words in the gospel message:

One is an **invitation**, "Come!" "Come unto me all ye that labor and are heavy laden." Matt. 11:28.

"Come ye blessed of my Father." Matt. 25:34. The other word is a **command**. "Go!" But where?

"Go ye into all the world and preach the gospel." Mark 16:15.

"Go thou, and preach the kingdom of God." Luke 9:60. This was said to a layman, a man in the crowd.

Where Things Happen.

When we obey this command, things begin to happen. We get plenty of excitement in our lives. Any man who will live **absolutely** in the

will of God for say 30 days will find such a change in his soul's condition that he will sign up a "contract" with the Almighty for all eternity; in other words, will make a complete **surrender**.

Soon after my surrender I made a sixth and wonderful discovery. As I began to obey this command to "Go" and tell others, I discovered that men and women in the business world, in the social, political, yes, even in the sporting world, want to be saved. Not collectively and not every one, but individually hundreds want to know God and long to find his peace.

Dining with a friend, at a business club in a Western city, I noticed that he was in trouble, and asked him if he had taken the matter to God in prayer. He replied in the negative, and then I told him what Christ was to me. He thanked me for the message with tears in his eyes, and told me that I was the only man in twenty years who had spoken to him about God.

A few months ago I spoke to a business salesman about the joy of being a Christian. Three months later he came to see me and said he had some great news. Traveling in a western train one day he said he suddenly realized that I had something which he didn't have. So there in the railway car he yielded his will to God and became a Christian. He said, "You are the only business man that has ever spoken to me about religion"—the first time he was told he came to God.

Just the other day, sitting beside a stranger in a street car a trifling incident started a conversation, the result being that I gave this person a printed tract to read. Later in the day this was handed to a friend. The following week the second person called on me, saying, "I have read everything about God, but have never yet found light nor peace for my soul. You have found him. Can you show me how I can find God?"

Many colored men on the railway trains, both porters and waiters, are without God and without hope. I frequently hand them a printed tract and find they are eager for the gospel message. On an average two out of every three of these colored men are unsaved, and at least half of these are interested and want salvation. Dining with a business friend one day, he said, "There is something wrong with my life, but I don't know what it is. I am superintendent of a Sabbath School, but nothing seems to happen in our school." I said, "Perhaps there is something that you ought to do." "Do you think so? What is it?" he replied. I said, "Ask God and he will show you." I had a good guess as to where the trouble was, so gave him something to read on the Surrendered Life. Soon after he wrote me a letter saying he had called on his next door neighbor and was greatly surprised and delighted to have him accept Christ and come to church. My friend had made a new start with God.

On a recent trip to New York I visited the home of a Christian business man who is a great soul winner. Almost his first exclamation was, "I have great news! Since you were

here last, the ice man, the plumber and the janitor have all accepted Christ." This was also good news in heaven, for "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

Following a recent convention meeting in a West Virginia city, a stranger approached me in the hotel lobby and said, "I heard you speak this afternoon. Can you give me some copies of the tract on 'Cussing as a Fine Art'?" I said, "Yes, come up to my room," and during the next hour I heard the story of his life's failure in wandering away from God and of his great desire to get right again.

At another convention a young business man who is a college graduate came to the platform and asked how he could find God and get back his faith in Christ, which he had lost during his college career. Too much philosophy had stolen away his soul's peace.

Some weeks ago a business man, an official of a great corporation, thanked me with a voice of deep emotion and with moist eyes for telling him what Christ had become in my life, remarking, "I never saw my own life until this moment, and what I have missed."

Another corporation official asked me, "What are you doing it for?" I answered, "So many years of my life have been wasted that for the balance I want to show as many men as possible how to get right with God. "I am not right myself," he replied.

A Man's Job.

Soul-winning is a real "man's job." It is a matter of life and death—yes, of spiritual life to the man that is saved, and of spiritual death to the one who is lost. What are Christian men going to do about it? This is the world's great problem. Many men on the inside, as well as on the outside of the church, are missing the real joy of an "abounding" faith in the ever-living Christ. They don't give their faith a chance to grow by witnessing to others.

How can we reach the unsaved? There may be several methods that are to be commended, but the following have been tried with wonderful results:

Tracts.

Use carefully selected printed tracts. The Men's Personal Work League of the Central Y. M. C. A., Pittsburgh, have an effective list for this purpose, about 25 tracts in all. They are arranged for different classes of people, such as business men, new converts, drunkards, gamblers, profane persons, hospital patients, prisoners in jails, evangelistic work, for development of spiritual life, and for personal work. Some of these tracts from their very title appeal to the unsaved. The one on profanity, "Cussing as a Fine Art," has not only caused many persons to quit swearing, but has been the means of actual conversions. Many a swearing man has read the title and then remarked, "I must read that as I am something of an artist myself."

Question Pins (?)

Another method is the wearing of a small blue pin with a red question mark, the object being to challenge attention. The pin is worn on the lapel of the coat. A stranger will ask, "What is the question," to which a reply is immediately given, "Are you a Christian?" If the first questioner is a Christian, it presents a

good opportunity for a fellowship talk about the kingdom, but such is usually not the case, and the person interrogated has a splendid opportunity to present Christ to the individual who first noticed the button. There is still another use for the pin; that is to the person wearing it, as it is a constant reminder, "Am I a faithful witness today for Christ, and am I using my best efforts to win souls?"

Can any Christian man engage in this wonderful work? We answer, Yes! God needs us in this work, as there are thousands to be saved for whom nothing is being done. Every unsaved man needs salvation, and in many instances he is only waiting for the invitation.

How You Can Do It.

Here are three essentials that will insure success, providing you have found Christ and really want others to know him:

First, have at least fifteen minutes alone with God every morning, and at that time make a definite offering of self for service, just for that day.

Second, obey every impulse of the Spirit and each prompting that comes to the mind to speak to a stranger. Not to everyone we may meet, but every time we have an impulse or thought in that direction.

Third, keep very humble and give to God all the glory for results obtained. "Humility is the price of spiritual power."

The Procession.

Viewed in the light of a fast approaching eternity, what is of greater importance to you and to me than to bring our fellow men to a knowledge of Jesus Christ and of what it means to them both for this life and for that which is to come. Imagine a church where every elder, deacon, trustee and vestryman is a winner of souls. The pastor of that church would have a lively time keeping up with the "procession." If more Christian business men were engaged in this enterprise, all our church problems would be solved and the spiritual life of our churches would be greatly deepened. May God grant us the courage and the faith to say with Isaiah, "Here am I, send me," as the Lord calls, "Who will go for us?" (Isa. 6:8.)

HOW CAN A MAN KNOW HE IS A CHRISTIAN?

Augustus Nash.

1. Is it right for a man to try to know that he is a Christian?
2. What change must take place in every man's life before he can be certain he is a Christian? 2 Cor. 5:17.
3. How long does a man need to wait before he is assured of his acceptance with God. Rom. 5:1-3.
4. How can we be persuaded in our own hearts that we are of the truth? 1 John 3:19-21.
5. How can a man know from the life he lives that he is a child of God? Luke 6:35. Matt. 3:17. Rom. 8:14.
6. How does God's Spirit bear witness with our spirits that we are children of God? Rom. 8:16, 17. Gal. 4:6.
7. How may we know from the Bible that we have eternal life? John 20:30, 31. 1 John 5:13.

The Conversion of the Church to Christ

Josiah Strong, D. D., Author of *Our Country, Our World, The New World-Life*
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"Repent, for the kingdom of heaven is at hand." This word with which John the Baptist smote the conscience of the people was the fittest message with which to prepare the Jewish nation for the coming of the Messiah; and it is today the fittest message with which to prepare the church for a mighty coming of the kingdom.

It is significant that by common consent we call a religious quickening a "revival." Only that which has once lived can revive. It is when the church repents and re-lives that those who are dead in trespass and sins begin to live. The psalmist prayed: "Restore unto me the joy of thy salvation * * * then will I teach transgressors thy ways; and sinners shall be converted unto thee." Only those can successfully teach transgressors the way who are themselves walking in it. A generation ago President Roswell D. Hitchcock declared that the first need of our time was "to Christianize Christendom." But Christendom will never be Christianized until the church has been Christianized. That is the first and most fundamental need of the world today.

I. The Necessity of the Church's Conversion to Christ.

Probably never before in the history of Protestantism has the church been so freely and widely criticized as during the past generation. These criticisms have constituted more or less urgent calls to repentance; but though they have come from friends, they have not always been kindly received, especially by that portion of the religious press which has expressed the strongest desire for a "general and genuine revival," apparently meaning thereby the conversion of great numbers of outsiders.

But no true prophet, ancient or modern, has ever appeared as a defender of conditions then existing in society. The true and typical prophet of God has always inflicted the faithful wounds of a friend. That is the reason that every generation has stoned its prophets; and succeeding generations have built their sepulchres and monuments because time has justified them and their message and has confounded their critics.

John's summons to repentance was in no way singular, that was always the call of the typical Hebrew prophet. The great Isaiah begins his message: "Bring no more vain oblations, incense is an abomination unto me. * * * Your appointed feasts my soul hateth. * * * Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." The rites and ceremonies of the church, their Sabbath observances, their calling of assemblies, and making many prayers, were all an abomination to God without social righteousness. This was the typical prophetic note.

Jesus did not attempt to quicken the Jews of his generation to righteousness by telling them how good they were, and how much better than the surrounding Gentiles. More than once he used pagan peoples to point a contrast against

his own. In the parable of the Good Samaritan, he did not say that a couple of men "went by on the other side;" it was "priest" and "Levite"—officials of the church of which Jesus was a member. Repeatedly his parables were directed against the scribes and Pharisees, who were the ecclesiastical leaders. When Luther nailed up his theses in Wittenberg, was he "heckling the church?" Loyola appeared for the defence of the ecclesiastical institution. According to the verdict of history, which was the friend of the church of Christ, Luther or Loyola? Which rendered the greater service to Christianity and to the world, the great champion of a free conscience and of spiritual religion, or the organizer of the Society of the Jesuits?

In all the ages since there was a church, Jewish or Christian, there have arisen those within the church—faithful and loving sons—who have cried: "Repent!" The church has been many times purged from without by persecution; but never again can this disguised blessing come in Christendom. And as the church grows more powerful in numbers and wealth, there will be an increasing temptation to join it from some ulterior motive—because it is the proper thing to do, because it will improve social standing or business prospects. These motives have long been increasingly operative in Christendom, and millions have connected themselves with the church who were only nominal followers of Christ.

We can make right or wrong conditions of church membership, but we cannot change the conditions of Christian discipleship, or the credentials of citizenship in the kingdom. Nor were these conditions and credentials arbitrarily fixed by Jesus; they inhere in the moral government of the world and in our very constitution. God himself could not change those conditions without changing his own character. Obviously the only possible way to become a follower of Christ is to follow him. The only possible way for a self-seeking person to become a citizen of the kingdom is to stop his self-seeking and to make the general good the great object of his endeavor.

We may be members of the church "in good and regular standing," but we are not members of the kingdom unless we have been born again. We may be friends of the church, but we are not friends of Christ unless we undertake to do whatsoever he commands us. We may be disciples of the most orthodox (or the least orthodox) school of theology, but we are not disciples of Christ unless we have love one for another.

To be a Christian is as simple and easy as to surrender our will to God, and it is as difficult and terrible as to surrender our will to God. He who loves God supremely cannot help giving him his life; he who loves himself supremely finds in self-surrender the death agony of the cross. Are there not great numbers in our churches who know neither the agony nor the joy of self-surrender?

How many have assumed the sacred name of Christ with scarcely as much consideration as

they would give to closing a real-estate deal or to buying a new gown? Before making a purchase they would at least ask the price; but many have professed discipleship without counting the cost. When great multitudes went with Jesus he turned and spoke of the cost of discipleship. All that a man has is the price, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

God has entrusted us with ourselves, our powers of mind and our bodies. He has also entrusted us with whatever possessions may be in our hands, great or small. And these are the means by the use of which are developed the qualities of will necessary to a noble character, and furthermore the means by which we render service and sacrifice for the benefit of the great social organism of which we are a part. "No man liveth unto himself" any more than the human hand lives unto itself; and if in an attempt to live selfishly the hand could separate itself from the body, it would die. In like manner if a man in his effort to live unto himself could separate himself from the social organism, he would die physically, intellectually, and spiritually. He cannot do it; but the unspeakable folly and guilt of the selfish man is that he spends his life trying to do it; and, as I have already said, whatever we try to do morally we succeed in doing; the man who tries to commit murder or suicide is morally guilty of murder or suicide.

Christian love is the service of God and humanity as the ultimate and supreme end of endeavor; and selfishness is the service of self as the ultimate and supreme end of endeavor.

There are many degrees of intensity in love and selfishness, but from the nature of the case there can be no middle ground. No moral being in the universe can have two supreme objects; and no responsible being in the universe can have none. Many, however, very many, are quite unconscious what is their supreme object in life; and this is especially true of selfish people, for selfishness is blind and prevents self-knowledge.

The church has failed to apply this test, and has, therefore, admitted to its membership a great multitude of selfish men and women who have no conception of the Christianity of Christ, and no experience of its regenerating power. They daily misrepresent the Christ-life to the world. They testify that it is consistent with self-pleasing, self-seeking, whether in business or politics, in recreation or in the use of money. They daily and hourly testify that it is not necessary to forsake all that one hath in order to become a disciple of Christ, and that one need not accept the cross and crucifixion in order to become his follower.

Only twice are we told that Jesus marveled—once at the faith of a Gentile, and once at the unbelief of his own people. Does he not marvel today that his professed followers are so faithless that they do not dare to live the unselfish life, so unbelieveing that they regard the Golden Rule as "impracticable?"

II. THE MEANING OF THE CHURCH'S CONVERSION TO CHRIST.

1. First of all the church must be converted to his authority.

Dr. Henry C. Emery, professor of Political Economy in Yale University, said before the New York State Conference of Religion: "You can place the Decalogue on your statute books, and all based on the soundest principles of political economy, but you will not thereby abolish poverty, or misery, or injustice. But put the Sermon on the Mount in the hearts of your people, and it matters not who makes your laws. This is an old teaching—it is nothing else than Christian teaching—but in the end it becomes economic teaching. And herein lies the real relation of religion to economics. I do not say this because speaking in a church to a religious audience. I say the same thing in the dry and dusty atmosphere of the lecture-room, and it is from the point of economics that I come to these conclusions. We are told by some writers that the world is waiting in an agony of expectation for some great social philosopher, who shall bring to it the new message of salvation. If so, the world is wrong, for there is no message to bring it peace from its manifold ills, save that heard nineteen centuries ago from the profoundest of all social philosophers, the Man of Nazareth."

In striking contrast to the above, let me quote briefly from Archbishop Magee, of the Church of England, who is reported to have said that the Sermon on the Mount is ideal but altogether impracticable, and that if an effort were made to apply its teachings literally, "society would tumble to pieces."

Here surely is a most significant difference of opinion. The high ecclesiastic, speaking from a religious point of view, declares the Sermon on the Mount "altogether impracticable." A political economist, professor in one of our most distinguished universities, speaking solely from the economic point of view, reaches the conclusion that the Sermon on the Mount is the world's only deliverance from its manifold ills! Where is the skepticism, in the church or in the university? Which is in conflict with revelation, theology or science?

It is true that there are increasing perplexity and doubt whether it is possible to apply the ethics of Jesus to the conditions of modern civilization which are so radically different from those of the world in which Jesus lived and to which he addressed his teachings. This is the capitalistic era of civilization. Increasing capital was the inevitable outcome of the application of steam and electricity; and capital has become as essential to modern industry as labor. Moreover, vast enterprises like the building of transcontinental railways, the cutting of isthmian canals, reclaiming of deserts, and a thousand others, require such masses of capital as were never imagined by the hearers of Jesus. Are his warnings against wealth to be considered authoritative under the changed conditions of the new civilization?

It is quite true that the conditions of life have radically changed, but human nature has not. Moral principles are universal and eternal in their applicability to all moral beings. Precepts which are rules of moral conduct are only methods by which principles are applied, and must, therefore, change as conditions change.

Principles are the sailing chart which points

out the permanent facts, the latitude and longitude of coast-lines, islands and reefs in the ocean of existence, thus indicating the true course to one's destination. Rules are the adjustment of the sails and rudder to the changing winds and currents; and not to change sails and rudder is to lose the course. This is what fanaticism does, thus losing the true reckoning, and perhaps wrecking the ship. Jesus told his disciples to wash one another's feet. This was not a principle permanently binding, but the application of a principle by which it was adapted to a warm climate and to the custom of wearing sandals. The principle was that of humble service, and is as binding on us as it was on the disciples, but changed conditions render that particular command no longer applicable, and, therefore, no longer binding.

Moralists who discover that some of the precepts of Jesus are no longer applicable, and who, therefore, break with his teachings, and regretfully declare his ethics are no longer binding, are sailors who, when the wind changes, solemnly throw overboard the chart!

The perplexities which arise from mistaking precepts for principles, and principles for precepts, are only temporary. Common sense soon finds the way out. But there are two difficulties and dangers which are much more serious. One is a radically inadequate conception of the meaning and purpose of the teaching of Jesus; the other is the recognition of the real import of that teaching and its deliberate repudiation. Let us look at both briefly.

(1) It is undoubtedly true that the early church expected the speedy end of the world; and, therefore, interpreted the teaching of Jesus in the light of that expectation. They filled it with other-worldliness; they understood it to concentrate thought and interest on the values of the other life; hence the non-worldly and transcendent conception of Christian ethics, which remains to this day the accepted interpretation in the Roman Catholic Church, and still materially influences Protestant thinking and living.

When time demonstrated the futility of the early Christian hope and expectation touching the end of the world, it did not make obvious the error of their other-worldly interpretation of the teachings of Jesus. With the hourly expectation of the second coming of Christ, they could, of course, gain no adequate understanding of the kingdom of God as a redeemed society which was a perfect embodiment and revelation of the divine will.

When the hope of Christ's immediate return gradually faded out, the logic of events forced Christians to adjust themselves to the life of the world, of which they must needs be a part. They must gain a livelihood, must be subject to governments, must sustain various relations to their fellowmen. Was it possible to do this and maintain the transcendental conception of the Christian life? The Roman Catholic Church said, No; and hence developed a compromise. Only those could meet the requirements of Christ who separated themselves from the world. The monk, the priest, the nun, might live holy lives; their occupations were sacred; the lives of those who did the world's work and

reared families were "secular," and on a distinctly lower plane.

Protestantism could not tolerate this double standard of morality. It recognized government and industry and the home as not only right, but as spheres in which the noblest service might be rendered to God and men. It rejected the idea of monasticism, but brought over from the Roman Church the false distinction of the sacred and the "secular"—the very root out of which monasticism grew, and which has continued fruitful of evil in the Protestant churches, where it has produced a double standard of morals just as it did in the Roman Church, with the difference that among Protestants the double standard is not officially, but only practically, recognized. Thus the Christian minister is held to a much higher moral standard than the business man, because the ministry is sacred, while business is "secular." If the minister is convicted of being mercenary, it is scandalous, but it is perfectly honorable, and a matter of course, for a man to engage in business for the purpose of making money. A selfish motive is permitted to trade and industry, but not to preaching the gospel.

According to the individualistic interpretation of Christianity the ultimate values and realities of life are other-worldly, and the good things of this life, which is brief, must be sacrificed to win the good things of the other life, which is eternal. The great concern of religion is with the ultimate values and realities, not with this life which is only a "fleeting show."

According to the social interpretation of Christianity, the life of society is as ultimate and as real as that of the individual. The "ultimate values of the Christian life" are to be found in the one as much as in the other—in time as well as in eternity, in this world as in the next. It is all what Jesus called "the eternal life."

This view is strengthened when we consider that the supreme object of this earthly economy is to produce perfect **autonomous** beings; that is, beings who gladly meet all of the obligations which spring from their relations to God and to teach other. All vegetable life and all animal life below man lives according to rule. It is incapable of violating the laws of its own nature, and is, therefore, virtueless. As we have seen, God wanted a form of life which was self-directing, and which through its own choice and action should, with his aid, attain a character so like his own that it might determine for itself what would constitute right conduct toward other sentient beings.

Instead of formulating rules of conduct, and multiplying precepts of life, Jesus inspired his disciples with his own spirit which made them capable of right action toward others in wholly new and unexpected situations. And it is precisely this characteristic which makes Christian ethics adequate to all times and to all circumstances. No one can really practice Christian ethics except a Christian. As soon as it is reduced to fixed form, it becomes fossilized, and losing its life it loses its power of adaptation. Its spirit is its very essence.

Of course I do not mean to say that Christians never make a mistake in their interpretation of the will of God. We are not large

enough to comprehend that will in all its relations; but our failure to apprehend Christian duty aright is for more likely to be due to our selfishness than to our littleness. The first great essential is a disinterested love.

Let us apply this briefly to the Master's teaching concerning wealth. He nowhere condemns its possession. It is not money but the love of money which is the fruitful root of all evil. Wealth is not to be looked on as a treasure to be heaped up and guarded from thief and moth, but as a power to be used. Power that is never used is like coal in a mine that is never raised and fired; practically, it does not exist. And this power of wealth is to be used, as time and strength are to be used, in the service of God and humanity. "Ye are not your own"; much less is anything in our hands our own. We are entrusted with our possessions precisely as we are entrusted with ourselves, to be used in upbuilding the kingdom. This does not mean dispossession any more than it means suicide. Either would be a refusal of the trust—an attempt to escape responsibility. Stewardship faithfully discharged is commended. What is condemned is the appropriation of the trust to the uses of our own pleasure. The peril of wealth is not in its possession but in using our possessions as if they were our property.

Jesus' warning against the dangers of wealth, instead of being out of date in this capitalistic era, are much more needed now than when they were uttered, because great masses of wealth selfishly used are far more dangerous. "Taking thought" to increase our power for the service of the kingdom is not a violation of the command; it is seeking first the kingdom of God. To make even the necessities of life (to say nothing of its comforts and luxuries) the first object of endeavor is pagan, doing as the Gentiles do; it distrusts our Father, and makes it impossible to obey the great command, binding on every disciple in every age, to seek first the kingdom.

(2) The second danger referred to above is that of recognizing the real import of Christ's teaching, and of repudiating it; in other words, the frank acceptance of selfishness as the necessary law of modern life, which of course makes the teaching of Christ not only antiquated but false.

A man who proposed to enlist, reserving to himself the right to judge whether a command should or should not be obeyed, would be rejected.

Jesus accepts no divided allegiance. There can be but one master. We cannot select the commands we will obey. We cannot accept his teachings as to our relations to God and reject his teachings as to our manward relations. To reject either is to reject his authority, and, therefore, to reject him. Our gift finds no place on God's altar so long as we are at enmity with our brother; "first be reconciled to thy brother, and then come and offer thy gift."

2. The conversion of the church to Christ means conversion to his spirit.

The inarticulate spirit of a man may be for more unequivocal than his verbal declarations. His utterances may deceive; his unconscious spirit reveals. Paul, therefore, makes the quality of a man's spirit a decisive test of char-

acter. "Now if any man have not the spirit of Christ, he is none of his." Conversion to Christ, therefore, means conversion to his spirit. We may give intellectual assent to his teachings; we may profess to be his followers; but if we have not his spirit, our profession is hollow, our conversion is a sham; we are none of his.

Generally speaking, there are only two kinds of spirit—the spirit of love and the spirit of selfishness, which are the exact opposites of one another. The one is the natural expression of the self-giving will; the other is the natural expression of the self-seeking will.

A man may be wholly unconscious of a spirit which is obvious to every one else. "Francis Xavier, the Jesuit missionary, said that in the confessional men had confessed to him all sins that he knew and some that he had never imagined, but none had ever of his own accord confessed that he was covetous." Unconscious and complacent selfishness emphasizes the necessity of pressing home to the conscience of the church the social teachings of Jesus. Christian love invariably expresses itself in acts of Christian service and of Christian sacrifice. These, therefore, afford a clear and convincing manifestation of the spirit of Christ; and the church or the person that does not possess the spirit of love, of service, and of sacrifice has not the spirit of Christ, and is none of his.

It is not surprising that a sudden and vast development of material wealth, beyond all precedent, should create a materialistic spirit, a pleasure-pursuing, ease-loving, self-indulging generation. In Jesus' time "they that were gorgeously apparelled and lived delicately were in kings' courts," but now they are in every city in all the land, and many of them are in the church. Better by far is a poverty which stimulates the will to struggle and become strong than wealth which is regarded as a means of self-gratification instead of a power with which to serve humanity.

For unnumbered ages necessity has been laid on all forms of life to struggle for continued existence. In God's creative plan that necessity has been the unceasing upward pressure that has evolved the higher forms of life. So far as we can see, it was the only compulsion possible in the vegetable and animal worlds. But when we reach the human level a moral compulsion becomes possible—a self-compulsion, or propulsion which without any goad behind it joyfully "runs in the way of God's commandments," because the "heart has been enlarged," because disinterested love has become the motive power.

The poor man does not have the same opportunity to make a splendid moral conquest that comes to the rich. No thanks to the poor man that he does not gratify himself with palaces and yachts and all the artificialities designed to corkscrew pleasure out of a selfish life. The stern but kindly struggle for life saves him from a host of temptations. But the rich man, whose education has perhaps refined every taste and made him doubly sensitive to beauty in every form, holds in his hand the power to gratify every desire. If, however, instead of yielding he hardens his moral fibre and says: "Every penny of this power was entrusted to me for service; it is not enough to make a

"justifiable" use of it; I am morally bound to make the best possible use of it for the help of humanity. As a Christian man I have accepted the authority of Christ as the law of my life. I am bound to love as he loved, and, therefore, to serve and sacrifice as he served and sacrificed, to the uttermost," that man has the spirit of Christ.

But what if this costly opportunity for moral exaltation is used for moral degradation? What if the man who has been lifted above the necessity of struggle for the means of subsistence, whose struggle for strength was intended to have been on the moral plane, utterly fails to apprehend the high spiritual significance of wealth, and uses it to gratify every appetite and desire which has a cash equivalent? He is animalized by wealth. Failing to become a son of the Highest, there is a reversion toward his brute ancestry, which lived to satisfy desire.

Various evils attend luxury, but the greatest is that of moral debility. Luxury removes the time-long physical necessity of struggle; and character, failing to rise to the moral necessity, is enfeebled.

But many who are not gross enough to wallow in wealth fail utterly to understand its real significance, its spiritual values. They engage in a struggle, but it is one which does less for their morals than for their wits. They use the power of wealth simply to grasp more power; they spend their lives building the dam high and higher, but never turn the water to the waiting wheel. Making money is simply making power—power with the highest moral and spiritual possibilities—to devote life to increasing the power under one's control without utilizing it, when the greatest opportunities of all the ages are thrusting themselves upon us, is to spend one's life preparing everlasting regret.

That the entire significance of wealth consists in the fact that it is power for service has never dawned on the average church member. He does not dream that his whole life is under the law of service. It is still more difficult for him to conceive that his life, especially his business life, is under the law of sacrifice. Uneducated in the social teachings of Jesus, he is unarmored for the war, which business is declared to be, and probably falls a victim to the spirit and method of business, which are contrary to the spirit and teachings of Christ.

In the competitive struggle for wealth professed Christians adopt means, which cannot bear the straight edge of Christian ethics, on the ground that their competitors drive them to it in self-defence.

"A man must live," we are told. Why "must" he? That is the justification offered by the keeper of the saloon, the gambling hell, and the brothel. That excuse no more justifies illegitimate methods in a legitimate business than it justifies an illegitimate business. No Christian "must live" when living involves disloyalty to Christ. That is the saving of life that loses it. Emerson says:

"'Tis man's perdition to be safe
When for the truth he ought to die."

What if soldiers said: "We must live." If the heroes and martyrs of the Christian faith

had said: "We must live," the history of the church would have been differently written. And if Jesus Christ had said: "I must live," there would have been no Christian history to write.

An apostate under the persecutions of Nero might as well have excused himself by saying: "Burning at the stake would ruin my health." For a Christian to do business on anti-Christian principles is apostasy as real as it would have been for Latimer or Ridley to have signed a recantation; and a heresy of life is far more heinous than a heresy of belief.

Is the word, "Be thou faithful unto death," any more sacred in one age than another? Is it any more binding on a bishop than on a business man? Is it any more to sacrifice one's business success than to go into exile, or to the dungeon, or to the stake?

What if a dozen leading business men of New York, church members, were so converted to the Christianity of Christ as to be willing to fail in business rather than violate the golden law of love? What if they should challenge the sheriff's hammer as Paul challenged the headsman's axe, would it not startle the modern world into a new perception of power of Christianity? Might it not prove to be the beginning of the next great awakening?

3. The conversion of the church to Christ means also conversion to his aim.

Every true Christian has surrendered his will to Jesus Christ, and has the spirit of love, service, and sacrifice. There are, therefore, multitudes who have been converted to his authority and to his spirit, who, nevertheless, have little comprehension of his aim. What such need is to be converted from the individualistic to the social interpretation of Christ's teachings.

(1) Conversion to the aim of Christ will make the aim of the church consciously social.

The object which Jesus set before himself was an ideal world—namely, the kingdom of God fully come in the earth.

The church will find both her aim and her program in the prayer, so often said, so seldom weighed, "Thy will be done in earth as it is in heaven." She will then be interested in everything that promotes her work, and have business with everything that obstructs it; that is, she will obviously be concerned with everything that hastens or hinders the coming of the kingdom.

A social aim on the part of the church does not imply neglect of the individual members of society, but rather a more intelligent and efficient care of them. Physicians no longer aim simply at curing individuals. How much larger and wiser their present purpose, which undertakes to protect society as a whole by preventive measures. Hygiene, sanitation, vaccination, and quarantine can do more to prevent sickness than all practitioners combined can do to cure it. Physicians, however, are no less faithful in treating individuals on account of having the larger social aims.

Why should not the clerical profession gain the larger conception and the nobler aim as well as the medical? Moral diseases are as contagious as physical; and for a minister to refuse to help clear out the saloons, gambling hells, and houses of prostitution on the ground

that it was his "business to build character" was like a physician's saying: "It is my business to build health; I have nothing to do with draining swamps and killing mosquitoes and cleaning up pestholes"; only no physician could be found ignorant enough to say such a thing.

(2) Conversion to the aim of Christ means a more thorough conversion to unselfishness.

Humanity does not, like the family, reciprocate our love; it does not, like our city, afford us a thousand conveniences and good gifts every day (none the less real because unappreciated); it does not, like our country, insure to us the priceless blessings of civilization and of liberty; it cannot know us, hear us, and help us, like our God. Humanity knows nothing of us, cares nothing for us, does nothing for us. The love of humanity, therefore, is the best possible test of unselfishness.

Jesus identified himself with humanity, and made its service identical with the service of himself. He summons the church to the love and sacrificial service of humanity. And yet there are many in the church who despise and hate a large proportion of humanity—whole races, indeed.

When one has been converted to the aim of Christ, his hopes, his fears, his desires, his labors are no longer for himself, nor do they end with any object which represents himself; they are for the million who can enjoy and suffer a million times as much as he; and losing the life he had lived for self, he finds it in humanity, enlarged and enriched a millionfold.

When the church has been converted to the aim of Christ, she will no longer give and labor to build up herself; she will lose herself in the service of humanity, and in so doing upbuild the kingdom of God and save her own life.

(3) By conversion to the aim of Christ, the church will not only come into harmony with the purpose of God as revealed in the Scriptures, but will also fall into line with his methods as made known to us by science.

Now, the church desires the salvation of all men only because she desires the salvation of each. Then she will strive to hasten the full coming of heaven on earth, by bringing humanity into obedience to the perfect will of God as expressed in the laws of all existence, whether social or individual, whether belonging to spirit, mind or matter.

When the church aims at a perfect world, she will see that it is necessary to use the perfect laws which have been revealed by science, perfect obedience to which would result in perfect, physical, intellectual and spiritual life.

God has given two great, modern revelations, singularly adapted to our own times—the rediscovery of the social teachings of Jesus, which come to this generation with all the power of a new gospel, expressly given to meet present conditions, and the revelation made by science, showing how the material world can be brought under the will of man, and especially making known to us God's methods in shaping, elevating and perfecting the various forms of life, thus enabling man to become a co-laborer with him in perfecting humanity and its dwelling-place.

This latter revelation, which the church is so

slow to accept, is truly a revelation of God and from God, for with Clement of Alexandria we may justly refuse to recognize any distinction between what man discovers and what God reveals.

These two revelations are not only singularly adapted to the needs of the times, they also exactly supplement each other.

Science is concerned with methods, not with the ultimate object in view. It investigates neither the first cause nor the final cause, but phenomena.

In the great transitional period through which the world is now passing there has arisen the necessity of reconstruction in our activities as well as our ideas. The thoughtful man, though as a scientist he asks no questions touching the beginning or end of the chain or cause and effect, each link of which he so closely studies, yet as a philosopher he cannot help wondering whether this chain which seems endless has, after all, a last link which would serve to give meaning to all. There is, therefore, in various quarters a feeling after some synthesis vast enough to co-ordinate all sciences and all the facts of human life into one comprehending whole.

That something after which men are groping today is the kingdom of God, which has been providentially rediscovered—that is, revealed—to meet the peculiar and pressing needs of the complicated and confused life of the new civilization. This is a revelation of the divine aim, which gives meaning to life and objective to endeavor.

Again, when religion discovers that its aim is vastly greater than it had imagined, that it deals with matter as well as spirit, with body as well as soul, that its responsibility is with earth, that its aim is to sanctify and bless and perfect human life, physical, mental and moral, in all of its phases and forms of activity, whether individual or social or international—when it is discovered that this is the divine aim, and when the church undertakes to bring all phases of human life into harmony with the laws of God, she will perceive that the methods which she has employed for centuries are no longer adequate. If she is to realize the divine aim in the world she must employ the divine methods, she must recognize natural laws as revelations of God's will, and must know how to use them so as to adapt means to ends.

Theologians and scientists have always been suspicious of one another. The former have commonly questioned the conclusions of science; and the latter have often been skeptical of the teachings of Scripture. If the Bible and science are, indeed, revelations of God, there can be no conflict between them when correctly understood; and the fact that in the teachings of social Christianity they not only harmonize but perfectly supplement each other affords strong presumption that the principles of interpretation employed and the conclusions reached are correct.

(Concluded in March issue.)

THE DISCIPLINE OF DIFFICULTIES.

"Men are like tea."

"How so?"

"Their real strength is not drawn out until they get into hot water."

PERSONAL EVANGELISM—III

How 25 Churches Won 1,700 to Christ in 8 Weeks

Luther E. Todd, D. D.

(Continued from December Expositor.)

VII. THE LENTEN EVANGELIST.

No movement that has to do with people can attain its largest development without a paper of some sort to proclaim its plans. Therefore, the suggestion of a bi-monthly paper was carried out in the form of a sixteen-page periodical which appeared on the following dates: February twenty-second, March eighth, March twenty-second, and April fifth. The paper was named "The Lenten Evangelist." The paper was furnished at a nominal cost to all the churches, and in sufficient numbers to supply all the homes of the respective communities.

The day after the reception of the great multitude into the churches, many of the preachers said that they could not have accomplished the results they did without the aid of the paper.

The following letter from Bishop Eugene R. Hendrix of the Methodist Episcopal Church, South, was his hearty indorsement of our work.

To the Churches in St. Louis.

I rejoice at the unanimous movement on the part of the church in St. Louis to observe a Lenten Campaign. This does much to create an atmosphere favorable to spiritual thought and action. It reserves forty days as a time when worldly matters are ruled out of our plans, as far as possible, that we may give our time to religion. It is a time for a new grasp on the great facts of the Incarnation and its meaning for us. It is more than "Holy Week," the fit observance of the last week of our Lord's life among us, ending with the Resurrection. Helpful as that always is, this means a suitable preparation for it.

The Protestant Churches that can depend on a regular annual growth are those who give most attention to the religious instruction of youth. Days of preparation for Easter are marked by prayer and devotional reading. Both Lutheran and Episcopal churches look to regular harvests and prepare for them. Religious awakenings are the result of religious instruction. Times of decision are part of the year's program in the work of the faithful pastor. Some churches reckon among their most useful and consecrated members those who offered themselves for membership during Holy Week. It speaks well for our Protestant churches that they are now looking to this period as harvest time.

Whatever efforts we may make at other times during the year, we should make these annual seasons part of the year's promised fruits of parental fidelity and Sunday School teachers should co-operate with the parents in helping to gather in the harvests, while pastors should rejoice in the work and songs of the harvest at such seasons. It is to Christians that the great promise is given: "God is not mocked; whatsoever a man soweth that shall he also reap." God has made provision for a spiritual harvest as sure as for the harvest of grain.

I rejoice in the united efforts of a whole city to preempt and reserve this holy season for both sowing and reaping, and look for gracious returns.

* * *

The following paragraphs appeared in "The Lenten Evangelist."

Burn the Bridges.

There must be no way back. Let us commit ourselves so thoroughly to our task, that retreat will be impossible. The man who looks for a place to fall usually finds it—and it is a hard place. The drummer boy who never learned to beat a retreat, won a lot of victories. It is harder to find a proper excuse for not doing a worthy thing than it is to go on and do it. "He can who thinks he can," is just as true, **He does who wills.** Having put our hands to the plow, let's plough.

Expecting Something.

You will get about all that you sincerely expect. If you work in doubt, you will end in defeat. If you live in the shadows you will act like them, look like them, and cast a pall over all about you. But if you radiate sunshine, hope-

fulness, expectancy, others will follow you to enjoy your company. There will be enough to say, "We can't do it"—it is yours to be God's man, and keep saying, "We can, we can!"

Ten Thousand Members.

Our church has about 10,000 members in the city of St. Louis. We are proposing to win 1,000 more during the Lenten Campaign. If we can succeed in getting one-tenth of our present membership to win one person each, the thing will be done. If we fail to arouse 10 per cent of our membership to this degree of service, we should quit reporting that the Southern Methodist Church has 10,000 followers of Christ in this city. If a man does not win souls for allegiance to the Master, he is a poor follower of Christ. Jesus said, "Go and make disciples," and again, "Why call ye Me Lord, Lord, and do not the things that I say?"

Not Can We? But Will We?

It is nonsense to ask, "Can we win 1,000 during the campaign?"

It is purely a question of **will** we? Is our love for Christ measured by our words or by our deeds? Does all our going up to the House of the Lord, and singing hymns and saying prayers and giving testimonials, end with our procession? Shall we be content with bewailing the fate of lost men and women, while we refuse to cast them a life-line. Will we win 1,000? That is the question, **will** we?

"A Live Preacher Wanted."

This heading appeared in the Advocate recently, when someone was advertising for a preacher.

We want 25 live preachers in this campaign—dead ones are no good! We confidently believe that our entire 25 are live ones. If we are mistaken in this, we should tarry until we do proper honors to our dead. If we have any without life, they'll be manifest. The first one you hear about, please send notice of his demise to the Lenten Evangelist. We will publish his funeral notice, and pause long enough to anoint him for burial.

All of which is a well meant exhortation to the pastors to get the step and keep it. If the general is without life, the army will sleep on arms.

Attend the Services.

The campaign will operate in the homes, on the street, in the shop, everywhere. But the regular services at the church will be used to inspire and strengthen the workers. There will be one prominent note in every regular preaching service, prayer meeting, Sunday School and Epworth League meeting, and that note will be sounded in the interest of the campaign. Surely we ought to find the attendance greatly increased in all the services.

A good way to win a person for Christ and the church is to get him to attend some service with you. This method rarely fails. Some of you have been wondering how you would begin to win one. Why not say, "Come and go to church with me?" Or else phone to say, "I'm coming by to take you over to prayer meeting." You think these suggestions are puerile, and we admit it; but did you ever notice that the children get what they go after? It's the simple method that will get results.

Scholars in Sunday School classes win many by taking them to Sunday School. Do the simple, natural thing first, and the more difficult task will be easily accomplished.

Let us make our regular church services literally glow with holy enthusiasm and evangelistic fire. Only thus can the present membership be brought to that degree of spiritual warmth that will assure a hearty welcome and buoyant fellowship.

Your Objection.

It can hardly be expected that every person will think the plan we are operating is perfect in all of its appointments. It may be that you do not fully approve everything. But you can find enough that you do approve to prevent your getting in the way of the movement as a whole. If there is something you do not like, there must

be something that you do like. Lay hold where you find yourself in harmony, and work that with all your might. Don't allow yourself to get in the way of success because you find a feature that jars your sense of fitness. Fit yourself in where the harness falls snugly about you.

The above is written in the hope that the last one may find a work to do, not a work to decry. Let us close up the lines good and tight and move forward with such confident step that no alien influence can lead us into by-paths. After all, our big work is not to establish man's wisdom, but to bring the Kingdom of Christ in the hearts of men.

"Will They Be Converted?"

Some will doubt the wisdom of the plan in the fear that those won will not be real converts. They think that a man can get religion only on his knees at the altar, and that getting it in any other way will mean that it is a spurious sort.

Come, now let us be honest with each other, and look this thing squarely in the face. Was Levi converted? If so, where and how? How did Simon Peter become a follower of Christ? And John, James, Andrew, Nathanael, and all the other disciples? Was the eunuch won? Who did it, and under what conditions? How came the woman of Samaria, the outcast woman, Mary and Martha, to know and follow Christ?

Read again the "Sending of the Seventy," also the many parables spoken by Christ wherein is found the ever dominant note of personal and individual service to increase the Kingdom. If we were shut up to the invitations extended by Christ in houses of worship, our Gospel would be terribly impoverished. Jesus sought the man where he might be found, and so did his disciples. So did the Apostle Paul. The work of John Wesley was one not so much within walls as outside them.

Then, too, the people, who need to be won do not attend our church services. If we are forever to adhere only to the altar in church work, how long will it take to win the world for Christ? After all these years of following prescribed forms we find that in our city of 800,000 people, with 225 Protestant pastors and a host of Roman Catholic societies, we have approximately 350,000 of our population who are non-professors and non-affiliates. Sparse crowds assemble in the churches, and almost invariably those coming are accredited followers of the Lord. We sing lustily about "The Army of the Lord" and call ourselves "Harvesters of the Sheaves" and a lot of such things. We are not harvesters, for they are a strong-handed folk who work in the fields—while we sit about the house and sing ourselves lullabies.

"Will they be converted?" A man's conversion is not necessarily evidenced by a loud profession, and a hallelujah shout, but by the fact that he quits his meanness, and honestly seeks to follow the program of the Saviour of men. Those won in campaigns do this!

Decision Day.

All of our churches should hold Decision Day in the Sunday School not later than March 29th. The day properly observed will surely bring a number of children into classes of instruction for church membership; the definite decision of these children to unite with the church on Easter Sunday will have a powerful influence in moving parents and kindred to do likewise.

A Decision Day of the proper kind in the Sunday School cannot be had without full preparation. First, the pastor's own heart should be afire and he should make the most careful preparation for presenting the matter to the Sunday School. Second, the teacher should co-operate with the pastor and superintendent in every possible way, that every scholar who is old enough may be won for Christ and the church. Third, pastor and officers and teachers of the school should meet for prayer that God's blessing and direction will rest upon the day.

A decision service should not be had in a haphazard way. It is criminal to lead little people to make the decision for Christ in any other atmosphere than that which is charged with full preparation and born out of heartfelt petition and earnest waiting before the Lord. Any objection to children coming into the church is, not that they come, but the manner in which, sometimes, they come. The objection is in reality not to the children coming, but to the

method employed, sometimes, by those of us who lead them to do it.

Children deciding on decision day should be very carefully instructed and prepared for reception into the church. Sunday School teachers, parents, and members of the church generally, can do much in the preparation of the child life for church membership.

The class of children that each pastor will receive into the church on Easter Sunday will produce a profound impression on the congregations, if the children are led to know, as far as may be, the real meaning of the step they are taking. When children take up the obligation to follow Christ and enter into church membership with sincere interest there is nothing that more wonderfully inspires adults.

VIII. THE SONG OF THE HARVESTERS.

Here are a few facts from the reports the pastors made week by week to "The Lenten Evangelist."

The twenty-five pastors and twelve hundred workers under covenant to win one were harvesters. If all creation sings in the wheat field in June, should not these evangelists sing in the Lord's soul-field in the forty days of Lent? And they did sing glad hosannas.

The Bellefontaine Church aimed at twenty-five additions on Easter Sunday, a heroic undertaking, for of the 101 members enrolled, only 75 are accessible to the church, and of these 11 are away for the winter. The population is largely Roman Catholic. Only about 35 have been added to the church in the last ten years. At first, 20 agreed to do personal work and 7 indicated their desire to become Christians.

Two weeks late there were 26 workers and on Easter Sunday 29 united with the church.

For one of the larger churches take the report of Centenary Church. On February 22 there were two hundred and ten workers.

By March first, 125 had been won to Christ and membership in the church, and three weeks later, 250.

By April 5, 387 had expressed their purpose to live a Christian life and become members of the church. On Easter 250 persons joined Centenary Church, with 175 to come in later.

The smallest church in the Conference, having only nineteen resident members, secured 16 Acknowledgment Cards. The workers are trying to secure thirty more.

An energetic deaconess in a certain church secured the names of over thirty babies for baptism at a single service. She is now trying to get the mothers of these babies also.

There is a church in St. Louis that has not received over 10 new members in the last ten years. But in the Lenten Campaign 11 Acknowledgment Cards have been secured, and the end is not yet!

In one church a worker who had been saved in a previous campaign, brought 13 persons to Christ during the first week of Lent.

In a certain church a mother and her ten-year-old daughter are among the workers. As the mother prepare to go to prayer meeting Wednesday night the little girl said, "You must go to prayer meeting alone tonight, mamma. I will stay at home, and when you are away, I will ask papa to accept Christ." He did!

A lady went out one morning to spend the entire day doing personal work. In the first home she visited she was able to secure the acknowledgment of both the husband and wife. The worker was so happy that she spent the remainder of the day calling upon her friends and telling them about it.

A young man employed during the day and attending night school in the evenings, arranges to take lunch with a friend each day, and thus does work for Christ.

A little girl was seated at the dinner table with her father and mother. Suddenly she asked the following question: "Papa, why don't you be a Christian and join the church?" The father was taken by surprise and hesitated before he answered: "My dear, papa is a Christian and has been for a long time." The little girl looked at him closely and finally said: "Well, papa, I didn't know whether you were or not, because you never say anything about it."

A pastor made several calls upon two families, living next door to each other, but failed to win them. He gave the names to a young lady worker, who secured the signatures of every

member of both families on the first visit. The people looked upon the pastor's interest as professional, but when the young lady called, they knew she was prompted by no other motive than a sincere interest in their welfare.

A lady had been unable to speak to her husband about Christ. Each time she resolved to approach him her courage failed. At last she resolved to write him a letter. She wrote a touching appeal, telling how she longed to see him saved, but had been unable to speak, and placed the letter in her husband's hands. Then she fled to her own room while he read. Soon the husband entered his wife's room with his eyes filled with tears. They knelt together, and when they arose, the husband had given his heart to Christ.

A pastor called upon some people and after a short talk and a prayer, both the father and mother professed faith in Christ. But when the pastor presented the Acknowledgment Card to be signed, he was told: "No, we will not sign the card for you. Mrs. — from your church has called upon us several times, and we have grown to love her for the interest she has shown in us. We want to sign the card for her, for it was her effort, more than yours, that caused us to accept Christ."

A few days ago a pastor was walking down the street behind two of the lady workers from the church and overheard this conversation: "Who are those two ladies who just went by?" "I do not know their names, but they are from the Methodist Church." The people are not known by their names, but by the fact that they belong to the church.

IX. OBJECTIONS.

The following is the outline of a sermon preached at Wagoner Place Church in answer to an objection frequently heard.

Shall We Take the Children In?

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6.

A number of the pastors are reporting that parents are refusing to permit their children to be received into the church. All kinds of excuses are given for their refusal. It may be well to consider a few facts that will show these parents the mistake they are making.

I. What Does the Book Say?

If parents will read the Word, both the Old Testament and the New, they will find that God has taken the pains to give a great deal of attention to the child life.

We are commanded to "train up a child in the way he should go." Pray what is the way that a child should go? Is there any particular path that the child should travel that is different from the path a man should travel? Is there one standard of right doing for the father, the mother, the grown-up brother and sister, that ought not to apply for the little brother and sister? I am sure that God means we should train up the child in the one eternal way, that has been made very plain by the Lord Jesus Christ for everyone.

God wants the child in His Kingdom. The child can do more in the Kingdom of God than the adult. The little one has a longer time in which to work than the big one.

Jesus himself came into the world as a little child. God chose to let the Messiah come among men as a little child; to let him grow up as a little boy, and that Messiah said, when he was twelve years of age: "I must be about my Father's business." In the face of all this, parents are constantly saying of their children, who are nine, ten, eleven, twelve or thirteen years old: "They are not old enough to decide."

Mothers came to Jesus, bringing their children, and the disciples, just like some people today, wanted to drive the women away, but Jesus said: "Suffer the little children to come unto me and permit them, for I tell you, of such is the kingdom of heaven." He also said to the disciples, when they wanted to know who was greatest in the kingdom, when they wanted a standard of righteousness, "Except ye be converted and become like this little child, ye cannot enter into the kingdom of God." Therefore, we find here that Jesus makes the child life the standard of the kingdom of righteousness.

II. Who is Responsible For the Salvation of the Children?

(1) First of all the parents are responsible. Fathers and mothers have an obligation resting upon them to lead their children into the covenant relation with Almighty God as expressed in Jesus Christ. Your little boy is a charge that God has given you to bring to Christ.

Parents say they do not want preachers and teachers to be pulling their children into the church, but they let these same children go into the hands and under the influence of other people, who only promise to sow seeds in their little lives that will bring up a terrible harvest of thistles.

George Stuart, the evangelist, tells about a man traveling over the country in a covered wagon. A cow walked very close to the rear of the wagon. Some one asked why she did this, inasmuch as she was not tied in any way, and the driver replied: "Because her little calf is inside and she wants to see what will be done with it." Many parents are not so careful of the children that God has given them, and in whom abides the image of the divine Father, as the cow is of her calf.

(2) The church is responsible. It is not enough to get hundreds of boys and girls into the Sunday School, we must also lead them to Christ and into the church. When the church wakes up to the fact that we have the key to the evangelization of the world in the child in our Sunday School class, she will bring the kingdom of the Lord Jesus Christ.

III. Why Get Them While They Are Young?

(1) Because the children of today will be the men and women of tomorrow. In the beginning of my ministry I made this statement because somebody else made it. Now I make it out of my own experience. At this very moment some of the leading young men and women in this church are those whom I received into the church ten years ago, when they were little children. The little girl now nine years old is likely to be married and a mother ten years hence. The boy who is at present eleven years of age will be voting in ten years.

(2) They need Christ the same as an adult needs him. Jesus came into the world to seek and to save that which was lost. If you, by punishment of one sort or another, seek to command obedience of your child, is it not reasonable that God should demand respect for and obedience to his law as referred to the same child? I say, therefore, that the child needs the Christ the same as older people need him, when he knows the difference between right and wrong.

(3) It is easier to impress the child and lead him to do something that he ought to do while he is young than afterwards.

If you want to train a tree in a certain direction, you had better take it while it is little. You would look foolish trying to bend a big sturdy oak through the crack in the fence, but you can take the little sprig that has just come up from the acorn, and twist it through every crack in the fence, if you want to.

(4) Also, if you save a child, you save a life. If you save an old person, there are but few years remaining for service. I received a man, eighty-five years old, into the church on profession of faith. It was beautiful to see that old man turn about, but he lived but a little while longer. At that very same meeting I took scores of children into the church. Those children, today, are the teachers of the Sunday School, official members of the board of stewards, and the leading people of the town. Get them while they are young because they have a whole life to give to Jesus.

IV. Some Objections.

(1) They are not old enough to know what they are doing. Don't deceive yourself. A child knows more than you give him credit for. If some of you parents would sit down and talk with your children a bit, you would be surprised at what they know. They know much more about the Bible than you think. Children who go to Sunday School can, in their own way, give a good idea of the plan of salvation.

(2) They don't understand it. Do you? I don't. I am so glad that the Apostles' Creed, which sets forth the very heart of our faith, reads like this: "I believe in God, the Father, etc." If it said, "I understand," every last one

of us would be cast out, because we do not and cannot understand what is set forth in the Apostles' Creed. We can believe it, and we do. I submit that the faith of the child is purer than that of the adult. I believe this is the reason Jesus Christ made the child the standard of the kingdom of righteousness.

(3) They will backslide. I admit it. I joined the church when I was nine years old, and have done some backsliding, but at present, thank the Lord, I have a strong grip on the things of the faith. Children may forget for a time, but they never lose the root of the matter. It stays with them through life.

If more children seem to backslide than grown people, it is because far more children become religious than grown-ups. The supporting forces of all our churches today are largely represented in those people who started the Christian life when they were children.

I pray that God will lead every parent to quit obstructing the way of ministers and teachers. Remember the church cannot possibly hurt the children, and there is every promise that it will help the little ones. And if in the judgment, you shall find that the preacher is wrong, you and your children will have lost nothing; on the contrary, if you find that he is right, you will have gained everything.

Rev. Dr. Godbey told of some former members of his church who had three daughters. Two of them joined the church. The youngest one desired to join with her sisters. The parents opposed it. "To young," they said. The little girl turned from the church and took up a frivolous life, much to the grief of her parents. But it was the fruit of their own conduct.

Rev. M. T. Haw told his own experience. I went into the church at the age of ten. There are ten of us children and the most of this ten went into the church before they were ten years old. The count stands today: two ministers, one Sunday School superintendent, one league president and three Sunday School teachers.

A large part of the working force of my home church are the boys and girls who joined at the time I did, nor did any considerable per cent go back to the world, though eighty of us joined the same day. Two decades of pastoral work and experience have confirmed my belief that the church is the proper home for the child.

EXCUSES.

Excuses Encountered by Workers.

(1) "I am not able to support the church."

This is one of the most prevalent reasons why many will not respond to the urgent invitations of personal workers. They say the church is all the time seeking money and seeking it in so many ways that one gets confused and soon comes to think that the motive of the church is not so much to save one's soul as to assess it.

I call attention to the mere pittance contributed by the average person to the church, as compared with what the same person contributes to other things. If the church had the money that is annually spent by the church members at five and ten cent picture-show entertainments, it would never have cause to beg for money to meet any demand. In fact, the treasury of every church would be overflowing. This does not mean that the writer considers picture-show amusement wrong, but to show how niggardly many people act toward the cause of Christ that they may gratify the lesser man to a higher degree.

(2) "I do not want to leave the old church."

Scores of people give as their reason for not coming into the church that they have been reared in some little town and belong to some little church, and they feel that it would be wrong for them to take their membership. Some of these people have been living in St. Louis for ten, twenty, and even thirty years.

Such people are worth nothing to the little church that they pretend to love so much, but are rather a hindrance. At the same time they are worth nothing to the churches in the city where they reside. I am of the opinion that if they could see the Master's roll book, they would find their names entirely omitted.

It is estimated that there are nearly 200,000 of this sort in the city of St. Louis. I mean by this, people who have at some time or other, some place or other, been identified with the church of the Lord Jesus Christ, and now they

have no affiliation with any church in this city. To me it is a burning shame that this should be true.

(3) "The Church is cold."

Some churches are cold. They are careless and indifferent to the stranger. They need to reform. However, all the coldness in the churches is not in reality what it seems. It comes from a hesitancy on the part of present members to speak to other people and greet them as strangers, lest they be members of the same church.

(4) "The Church is full of hypocrites!"

Some butchers are hypocrites, but all the people buy meat; some teachers are hypocrites, but all parents send their children to school; some doctors are hypocrites, still the suffering ones take their prescriptions; some bakers are hypocrites, but the people eat bread. Hypocrites can be found in every walk of life. The man who stays out of the church and refuses to follow Christ because there are so many inconsistent followers, places himself in a position perilously near to the thing he decries. If a person would avoid hypocrites, he will have to move out of the world.

Christian people are working to rid themselves of all hypocrisy, while those who criticize the Christians are quite content to live with it. The man who accepts every boon that the church brings to a community or country, and then refuses to acknowledge him by whom such blessings come, is far more unworthy than the one who makes an honest effort to live for Christ and falls.

(5) "I am not ready yet."

When a man replies to the invitation to become a Christian: "I am not ready yet," it is certain that he clings to something which will not be revealed. He is bound to his idols and refuses to give their names.

This excuse is given oftener than all the others combined. The reason of its popularity is doubtless due to the fact that it leaves no room for argument. One might prove to a man that the "Church is not cold," but what can one do when the man says: "I am not ready yet?" The man is not really procrastinating—he is dodging the issue!

(6) "Too many ministers fall."

It is surprising to find how many people refuse to become Christians because a few preachers have proved unworthy. The disposition of yellow journalism to magnify the immorality of the clergy, whenever it appears, has served to prejudice thousands against Jesus Christ.

Considering the number of men engaged in this work, it is miraculous that so many ordained ministers remain absolutely true to the highest ideals. They are thrown into all sorts of temptations, and yet they remember whose servants they are.

But if all the preachers in the world were moral libertines, the other man would still have to answer for his sin.

(The End).

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so-called "rich" and no condescensions to the so-called "poor" he will teach them that the priceless riches do not consist in the abundance or scarcity of the things which a man possesseth. There is no limit to the minister's program. He will advocate the supremacy of conscience. He will give substance to their hills of hope. He will be to them a Christ-man, living and speaking the Christ-message, suited to their deepest needs.

One of Napoleon's soldiers was under the surgeon's knife. The surgeon was going deeper and deeper after the bullet which lay near the heart. Presently the poor victim muttered, "Doctor, if you go much deeper you will find the Emperor!" What a picture of a minister!

A Christo-centric personality, preaching a Christo-centric message to heart-hungry souls. Such is the personality, the message and the program of the minister who is a spiritual leader.

THE MINISTER AS SPIRITUAL LEADER

CLAUDE ALLEN MCKAY

If I understand the content that is wrapped up in the word "minister," it means first and always a servant to the spiritual needs of men. Man's deepest needs and God's manward purposes are one program. In realizing that program the minister is a follower of God and a leader of men—a servant of both. God is a spirit and men's deepest needs are spiritual. It is therefore a presupposition that the minister shall be spiritual. "Can the blind lead the blind?" Dead pulpits cannot produce living pews. It is only life that generates life.

So may we say, first of all, that to be a spiritual leader a minister must be spiritual. He is to be the pastor, the shepherd of souls. While a family's lawyer, dentist, gardener, tailor and grocer are concerned only with its secular needs, the one who christens the baby, counsels the tried souls, presides at the youth's nuptials, and comforts the dying and sorrowing, can he be other than a spiritual minister to spirit-hungry folks?

He is also a priest—a voice for his worshiping followers at God's altar. If he be not spiritual is he more than sounding brass or a tinkling cymbal?

He is also a moral, philanthropic and reform advocate; but these propaganda succeed only as they capture men's motives, ideals and convictions—a spiritual task. He is also a prophet to proclaim God's will to men and for men—a peculiarly spiritual message.

He is also an ambassador from God's court pleading "Be ye reconciled to God"—a spirit to spirit appeal.

In his "Lectures on Preaching," delivered at Yale, Dr. Gunsaulus said, "The only essential and distinctive thing in a minister's life is spirituality. The world is searching—feeling pathetically—for that reality which the ministry is held to possess."

To the embryonic ministers at Bangor, Dr. Jefferson said, "The greatest danger confronting the Church of Christ in America today is a possible decadence in the pulpit." Then he went on to say that the potency of the pulpit was not by rhetorical might nor by scholastic power but by the Holy Ghost speaking through a whole-hearted, full-statured man.

So if the minister is to be a spiritual leader he must see to it, first of all that he is a spiritualized personality—charged at God's powerhouse.

Need we tarry to see that we agree on what is to be the spirituality which a minister is to seek for himself and for his people? We certainly do not mean any thing cheap, sentimental, professional or effervescent. We mean spiritual vitality which, like physical vitality, is the result of life-giving harmony with God. It is not "worked up;" it comes not by mystic devices, it is rather the natural soul-vigor of a sincere servant of God. Like all living creatures, it must be nourished; it must eliminate its waste; it must grow. It is the spirit of God personalized, actualized, focused, in a human personality. If our first care shall be for a spiritual personality, in making the minister a spiritual leader, our second shall be for a spiritual message. However, you cannot separate

the two. The personality is a message. It will always be true, as Emerson told us, that what you are speaks louder than what you say. Augustine was a devotee of philosophy but it never penetrated beyond the outer gate of his being till he heard it speak in the personality of Ambrose, the philosopher—saint. Wendell Phillips heard many spoken sermons but when he heard Dr. Lyman Beecher, himself a living sermon, Phillips went to his room to fall on his knees and consecrate his all to God's service.

Not only is the personality a message but the message is personality, if it be properly defined. A sermon is a man presenting a message to men and persuading them to live it. A printed sheet is no more a sermon than a photograph is a man or a phonographic record is an orchestra. It lacks life. But the minister who is to be a spiritual leader must have a spoken message which shall fulfill God's purpose and meet men's deepest need. If we are to take the forceful testimony of example, set by Joseph Parker, Phillips Brooks, Henry Ward Beecher, and giant apostles of their kind, the fatherhood of God and the brotherhood of man will define the minister's message. In the eighth chapter of Acts is recorded for our edification, "And Philip went down to the city of Samaria and preached Christ unto them and there was great joy in that city." It is commonplace to say that wherever Christ is preached and practiced there the Fatherhood of God and Brotherhood of men are a reality—but to preach Christ is never commonplace "it is the power of God unto salvation."

Finally, shall we say that the minister who is to be a spiritual leader must be not only a personality with a message but the message should be committed to a positive program. The power must be not only harnessed but applied. He will set himself to spiritualize and vitalize the truth. The rock is taken from the mountain and fed in a dissolved powder to the farmers' hungry vegetation. The minister, quarrying in that inexhaustible mine of truth called the Holy Scriptures, brings that same truth in a soluble form to hungry minds and hearts. From God's flower-fields he will gather the nectar which, when it has passed through his own soul, shall be as "honey out of the rock" to needy folks.

The minister will also be a champion of freedom as he is an interpreter of truth—the two priceless possessions for which men have spilt more blood than for any other. We have thought that we could be made free by choice policies made successful.

The minister will lead men to see that there is no freedom except of the spirit. John the Baptist in prison is free but Herod on the throne is a slave. What a program and how hungry are men's hearts for it! The minister will also remember that man is a social creature. He may imagine his gospel of the Golden Rule sounds insipid to wrangling employers and employees but there is no other solution. In time they will hear it. Happy are we if they hear it from us! With no concessions to the

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THE OLD LANDMARKS

JOHN NEWTON STRAIN

Prov. 23:10.

We all remember the old landmarks. That corner stone that law imbedded in the old highway—once we recall the time when the surveyor came, and how he dug down into the highway, and found it. He chained from that, it being an established corner, and thus a dispute was settled by the old land mark that had lain hidden for years. So it is with civilization, it has its corner stones, its land marks, that mark the progress of civilization in her onward, upward march to the sunlit heights of liberty. We do well to remember there are some things that can never be outgrown, or cast aside, or forgotten, never, no never, while reason holds place and sway. Age adds reverence, glory, value; and all, even the savage, revere the old, the former things, the ancient memories, the traditions of the forefathers.

Among these old land marks, the first we name is **The Old Theology**. Today we hear much of the "New Theology," but will this take the place, or stand the test of life's trying hours as the old has done? We are convinced it can not take its place, and there is no good reason why it should, and in fact every argument is against it. The "New Theology" does not satisfy the heart's deepest craving when life's blood runs low. When we come down to the stream of death and stand by our loved ones, they want the old faces, the old songs, the theology of our forefathers, it speaks a peace and comfort nothing else can give.

Why remove the old land mark? Age is not an argument against, but one in favor of, anything. "A will 20 years of age, has established itself, and no oral evidence can supplant or take its place, no affidavit of man will put it aside, just because it has established itself by its years, and the same is true of any public document, official exemptions, deeds." (Greenleaf on Evidence Vol. 1, page 113.) Its age makes it a matter of fact beyond all controversy and such is our Old Theology, because handed down to us as a written instrument. Hear us! There is no way known to law for the New to supplant or take the place of the Old. Thank God the Old must stand. It will stand the test of courts or justice and reason as well.

Again, age in manuscript, works of art, and paintings makes them of fabulous worth and the same is true of the Old Theology.

Another land mark, **The Sabbath**. What will be the effect of its removal? Let history answer: Witness the Reign of Terror, it was removed then, and the river Seine ran red with the blood of the innocent slain. Once again: In the Dark Ages the Sabbath was lost sight of. Did it pay? Was it wise? Remember the Sabbath was made for man, and not man for the Sabbath.

Another land mark, **The Christian Home**. Nothing can take its place. It has made life sacred, and all worth while. The sweetest spot in all the world, is a Christian home. Out of these homes come purity, love, stalwart sons, sweet spirited daughters, pure as the sunbeam, glad with the blush of innocence and

purity upon their cheeks. Yes and out of them come our stalwart statesmen, upright and honorable.

A Christian home is the sweetest spot in all God's world. It may be a home with a thatched roof but it is one where love holds the throne of every heart and breathes a benediction that tells of that happy home, that shall be to each of God's children after awhile. It is a place where not only flowers bloom, and smiles greet you, for the tendrils of heart affection bind heart to heart and all to God. We see the kindly face of the home-maker sitting by the lattice with her work on her lap, recalling the days of courtship, though the present days with the laughter of the children are happier, happier far than any day of the past, for the dreams of two hearts have become realized and they call it home. It is more than just a place of four walls, it is the place where the heart seeks its own, and finds comfort. Since that home was first set up, the altar has had a place. **Remove not the family altar**, that bulwark of strength and refuge of security.

Years later that home was visited by a friend of college days, who had come home from his station in China, and who wrote before sailing from New York: "My college chum and roommate: We are on ship board, and in one hour's time, set sail for China. We are writing you to say that in the year and more of our vacation in the States we had a fine time, but assure you, the brightest spot, the sweetest, happiest home, was yours, and we dipped hands in two oceans, and the lakes and the Gulf. We congratulate you and yours."

Remember that home was above and first of all a Christian home. Is yours my reader, a Christian home? If not it can be such, and may God help you to make it that.

Another land mark. **The Church of Jesus Christ**.

Around this land mark clusters all we count noblest and best, that which is worthy and upright, manly and womanly of our civilization. **All! Yes, we say all, most emphatically all.** Our schools, universities, colleges, hospitals, modern surgery, state institutions for the unfortunate, the deaf, the dumb, the blind, the feeble-minded, and even our insane institutions.

Again remove not that old land mark, **Jesus Christ, King of Kings and Lord of Lords**. He was cradled in a manger, nurtured in poverty, lifted to Calvary's heights, and the Christ of it is the kingliest man the world has ever seen: **The world's ideal, listen: The world's Saviour.** Saviour of all the world. We so read in that gem of all gems, John 3:16, For God so love the world that He gave His only begotten Son, that **all who believed in Him should not perish but have everlasting life.**

Remove not the Christ, the central figure of all history. All dates must go, if Christ be removed. Listen! He influenced not alone his day, but all days to come, and all dates of the past, and the future were changed to suit his birth. Marvelous the Christ's influence, stupendously marvelous the influence of the Christ of Bethlehem.

Remove the Christ who came to make the world a place of truth, and love, and purity? Remove not the Christ nor the Bible that tells us of him, that land mark that has transformed the world's face and the world's pages of history.

We have seen a snow storm wipe out every trace of civilization, leaving all a mystery; men were lost near their own homes; which way to go, none knew. Then after the storm was past, the sun swept out and all once again was a blaze of light and truth. This is some such token of what the world would be with these

landmarks removed we have named, all a mystery, a maze, and none would know whither to turn. Again: remove the old land marks and you blot out every trace of civilization, culture, enlightenment. Hear us: For the sake of the name that is above every name, the sweetest name ever lipped by man, cherish the old land marks. Blot these out and the old world has lost its way, and gropes on and on, stumbling to ruin. These named land marks of civilization are the beacon light of liberty, beckoning us onward and upward, toward the sunlight heights of purity.

THE FIGHTING EDGE

FRANK B. McALLISTER

Ministers who fall by reason of what the world calls immorality are a gratifyingly small minority. What other profession has finer standards of clean living and patient continuance in well doing? It is rather along the line of his greatest opportunity that the minister meets his peculiar temptation. He is tempted to spiritual sloth.

The danger is that the prophet of the Eternal may become content with the role of conventional priest of an institution. So many prayers, so many sermons, so many readings and calls, and he may conceive of his duty as being fulfilled. His moral enthusiasms may become dulled, his passion for Christian conquest tamed. His work may be held down strictly to the limits of professional necessity. He may lose the fighting edge.

It is not strange if that unhappy result should sometimes occur even in cases where underlying motives are sound and high. The minister is here in this engrossing world with the rest of us, and he has his own fight for character. He is tempted, as we all are, to become conformed to the spirit of the times. A black coat and a white tie throw no protecting aura around him. He may be called to work habitually in an atmosphere of dull inertia or sordid materialism. Is it to be wondered at if his spirit sags occasionally under the downward pull? Must he not often say with Shakespeare:

"My nature is subdued
To what it works in, like the dyer's hand?"

To preserve a dominantly spiritual interest and vigor is the minister's first duty. It is that which, after all, gives him his real place in the community. It is often said in our day that there are too many preachers. It is truer to say merely that there are fewer parishes able to offer reasonably attractive salaries than men willing to occupy them. Whatever the situation from the economic viewpoint there are not now, nor ever can be, too many real preachers. To preach is more than to stand in a pulpit with one foot forward and the palm out. It is to feel the unction of Paul when he cried, "Woe is me if I preach not the gospel!" It is to urge on men with the passion of a prophet, the great underlying facts of the spiritual life. It is to address one's fellows in the burning conviction that their souls need saving and that one knows and offers the way of salvation. It is immaterial whether the message be given with quiet manner or accompanied by the muscular feats

of Mr. Sunday. It is only necessary that the preacher have something vital to say.

How easy it is for the clergyman in becoming a good citizen, a good neighbor, a good golfer, to lose a certain distinctive note that all men expect of him! He fails to leave the impression of dominant spiritual purpose. He is one of the crowd and, withal, a good fellow. Men learn to take him for granted—about as he takes them.

The genius of our faith is aggressive and militant. "I came not to send peace but a sword," said Jesus. You cannot eliminate the Roman soldier from the New Testament. Paul's epistles fairly resound with the clank of his armor. Nor can we eliminate the soldierly quality from present-day Christian experience. The good soldier of Jesus Christ knows why he wears his uniform. He believes he has just the truth this old world needs. He is not ashamed of the gospel of Christ. He is willing to endure hardness that truth may gain a hearing and may prevail.

How many of us, of the clergy and of the laity alike, need toning up along the line of our supreme Christian duty! We need to regain a certain urgent enthusiasm for the things of faith. We must learn to commend religion as naturally as we commend dress fabrics or motor cars. We must learn to disciple, not only all nations, but the man in the next street. Never can we rest in dull indifference as to whether or not he is a child of the kingdom. It is our privilege and duty to help him to become one.

If the times are out of joint you, brother, are one of those called to set them right. Cease from dull despair at the evil conditions of your world. Rest not in smug content with things as they are. It is our business to make them better. We are called to the help of the Lord against the mighty. Don't lose the fighting edge.

GOD'S WONDERFUL CARE.

Deut. 33:27; Matt. 8:26; Matt. 10:28.

There is an incident recorded in a Scottish paper of an impressive scene that took place recently in Belgium, which demonstrates the value of religion in life's most serious moments. A sharp engagement had taken place in a Belgium town in which British troops had been forced back. Three Scottish privates and a corporal were cut off from the main body, so they backed into the first open door. They

made their way up a long staircase, intending to go out on the roof and watch events from there, but it ended in an empty loft where there was only a skylight beyond their reach. Terrible sounds reached their ears from outside. The enemy were burning, looting, killing; sometimes an explosion would shake the building, while the smell of burning wood penetrated to their retreat. This went on for hours. They knew they must ultimately be discovered, and expected no mercy. Suddenly the corporal said: "Lads, it is time for church parade. Let's have a service here, it may be our last." The three privates looked a little astonished, but they piled their rifles in a corner and stood at attention. The corporal took out a small Testament and turned over the pages. "Can't we sing something first," he said. "Try the Twenty-third Psalm."

"Yea, though I walk in death's dark vale,
Yet will I fear no ill,
For thou art with me, and thy rod
And staff me comfort still."

There was not much melody about the tune, but the words came from the heart. Then the corporal began to read: "Fear not them which kill the body but are not able to kill the soul. * * * Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of our head are all numbered. Fear not, therefore, ye are of more value than many sparrows."

As he read there were loud shouts below; doors banged and glass was smashed. But he went on: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." He paused in the reading, and said: "I'm not a good hand at this, but we must finish it off. Let us pray." The corporal stood with the book in his hand, and the others knelt and bowed their heads. A little haltingly, but very simply, he committed their way to God, and asked for strength to meet their coming fate like men. While he prayed a heavy hand thrust open the door, and they heard an exultant exclamation, and then a gasp of surprise. Not a man moved, and the corporal went calmly on. After a pause he began with great reverence to repeat the Lord's Prayer. They realized that a German officer or private was standing there. They did not see, but they felt what was taking place. They heard the click of heels, and they knew that he also was standing at attention. For a moment the suspense lasted, and then came the soft closing of the door, and his footsteps dying away. Soon afterwards the storm of war retreated like the ebb of the tide, and at dusk the four men ventured forth, and ultimately reached the British outposts in safety. "The eternal God is our refuge, and underneath are the everlasting arms."—Christian Work and Evangelist.

AMERICA FOR CHRIST.

The cover of this issue is from the painting of the title above, by Alf. U. Soord, the reproduction being by Autotype Fine Art Co., of London. The editor was attracted to the picture by the strong, manly features of the portrait, instead of the usual saintly or feminine portrayal. Jesus has forced himself through the thorns until some of the branches have

made a crown for him. There is a strength of purpose shown in the face and in the reach of the right arm and hand. The left hand and arm are pushing away the thorn trees that are keeping him back. He will gather what he has sown, no matter what difficulties must be overcome.

The cares of the world and the deceitfulness of riches may have choked the word, and where a bountiful handful of seed was scattered, which should have produced bushels of golden grain, there are only eight or nine heads, hardly what was sown, instead of the hundred-fold, which the seed should have brought forth.

We have had the outline of North America tooled in for our "America for Christ" issue. If America could be taken for Christ and its jarring interests harmonized, we need not fear any other nation. Each nation would want us for an ally. God has used different nations at different times to carry on his purposes in the world. The Hebrew nation did his work until it turned to other gods. England seemed to be his chosen nation for a long time. God used both Germany and England for the reformation. About the time of the reformation the New World was prepared, where the product of the reformation might expand, and become most fruitful.

Considering these things, who knows but that America has come to the kingdom for such a time as this. Upon America will fall the heavier end of the burden of missionary support. If America fails in this and other things then God will make a nation of them that were cast off. "Blessed is the nation whose God is the Lord," and "The nation that will not serve thee shall perish."

HOW TO CUT DOWN THE PRINTING BILL.

In these days when the practice of economy is necessary, it is worth while to experiment with methods and costs of printing. For a long time we have noticed The Expositor's advertisement of the Daus Duplicator, and recently sent for one of the machines. After a few months of working with it we are prepared to recommend it highly. It will save any pastor or any church a nice sum during the year.

It gives splendid satisfaction. One of the things in its favor is its simplicity of operation and its cleanliness. It is easy to use and doesn't muss things up the way some copying machines do. With the various kinds of inks, pencils, carbons and typewriter ribbons one can get very satisfactory and quick results. Such a machine would be a wonderful help to any pastor, or any church committee for anything that could be written by hand or on the typewriter can be copied. We have known of pastors of small churches who printed the weekly church bulletin on such a machine. Send for circulars to The Felix I. Daus Duplicator Co., 111 John St., New York City.

THREE KINDS.

It has been said that there are three kinds of people in our churches today. The row-boat people, who always need to be pushed, and pulled, and urged along; the sail-boat people, who go only when there is a favorable wind; and the steam-boat people, who go along bravely and steadily whatever the wind or weather. In which class are you?

THE JUDGMENT OF THE WORLD

A NEGLECTED ASPECT OF THE DAY OF JUDGMENT

REV. WILLIAM E. BARTON, D. D.

We think less often than our fathers did of the Day of Judgment, and it is the more important that when we think of it we shall think correctly. We think less seriously, perhaps, but in so far as we think at all we can hardly be said to think more accurately than they. Theology has concerned itself almost wholly with the aspects of the subject, which are somber, and so has popular thinking; save that the latter, and to some extent the former, has confessed to a certain degree of agnosticism, and a more ready assurance that the Judge of all the earth will do right. But neither theology nor popular discussion has taken sufficient note of the fact that the New Testament presents other than grim and frightful pictures of the final judgment.

The camp-meeting hymn, wailing piteously and pleadingly:

"Oh there will be mourning, mourning, mourning,

At the judgment day of Christ;

Brothers and sisters there will part,

Will part to meet no more,"

is musically inferior, but is theologically identical with the stupendous harmonies in which the aisles of the cathedral echo the "Dies Irae." The Salvationist from his curb-stone pulpit proclaims the terrors of the judgment day in colors not more lurid than those in which Michael Angelo painted them on the walls of the Sistine Chapel. Men neglect this subject more than they once did, but in so far as they think of it, they think of it largely as they have done, either in terms of blank denial or of undisputed terror of God's fierce wrath against sin.

Far let it be from a less serious age than those in which these doctrines gained their power over the souls of men, to treat them with flippant scorn. In some respects all these pictures may tell less than the truth. There are times when we face our own sins with a sure and terrible self-condemnation which leaves little for any future hell to add of fearful punishment. There are times when the soul may well cry out to God to be saved from itself, from its own terrible self-condemnation.

The day of judgment will be a terrible day for the liar, the hypocrite, the coward, the seducer. It will be a day, and the beginning of days, of terror to the man who has willfully profited by the misfortunes of other men; for him who has made it harder for men to live decently and hopefully; for him who has left life more bitter and has made hope less tangible for those who are to live after him. It will be a day of reckoning for the coward, who never faced life's issues bravely, nor dared to say his soul was his own, nor to risk that soul for the sake of the good. It will be a day of swift rebuke to the man who stood apart from life, uncaring whether the world went to the devil or not so long as he had three meals a day. There are other men, and we may take heed lest we be of them, who will find terror in the judgment of Christ, when all conventional standards of judgment are declared obsolete, and men stand

or fall by the inerrant knowledge of God and his terrible justice.

And yet this is not the sole aspect of the judgment day which the New Testament brings to our notice. Paul speaks of it as a day in which "every man shall have his praise from God." The words "every man" convey the sense of discrimination and proportion; each man is to be praised in proportion as he deserves praise. The hidden things of darkness are to appear and be rebuked; but the motives of men's lives, the counsels of their hearts, are to be revealed, and those motives are to be the ground of God's righteous and discriminating praise.

Now I venture that not one Christian in ten has ever thought of the judgment day as a day of gladness by reason of the praise which God is to bestow upon men. Yet, here is the word of Paul for it, and if that be not enough, we have the word of Jesus, also. The more we think about it, the more we remember how much there is in the Bible that assures us that it must be so. And, therefore, without abating the solemnity of the judgment, let us consider now and then this neglected truth about the judgment day. The Day of Judgment will be a day in which God not only blames but praises men.

Let us consider some of the different kinds of men who will receive praise from God. There are some classes of which we may feel reasonably sure.

First, we may be certain that God will have a word of hearty praise for the man of faith. The man of faith is the man who, finding himself in a world with mixed good and evil, refuses to accept a dualistic interpretation of the universe and of life, and to share his own ideals with the devil. The man of faith is the man who, believing that good and evil are eternally different, throws in his own little life on the side of the good, in faith that God cares, and that God is on the same side.

"Though Nature red in tooth and claw

With raving shrieks against the creed,"

this man accepts the principle that goodness and gentleness and kindness are worth while among men, and that love is the very heart of God. That takes faith. Right conduct is of immense value, but a theory of life underlying and inspiring right conduct is what God calls faith.

It will be no affectation on God's part when he praises the man who has shown that kind of faith. It will be genuine, hearty praise, straight from the honest heart of God. God will say to him as Jesus said to Peter, "Blessed art thou; for flesh and blood hath not revealed it unto thee." Flesh and blood could not reveal it. The flesh with its appetites and passions has in it much that is warm and generous and lovable; but the spirit that can challenge the universe in defense of the theory that God is good is a spirit that has found kinship with God.

And I say with all earnestness that the particular faults of the man or woman with such a faith are of distinctly minor consequence.

God knows these faults, and does not enjoy them. But God knows the underlying faith and motive, and it is worthy of praise.

There is another man who will receive praise, and that is the man who shoulders his burden and carries it bravely. Maybe it is a burden that some one else ought to have borne. Maybe it is a burden inherited with life, a weakness of body, or a defect in temperament. Maybe it is something for which others are more to blame than the one whose burden alone it has come to be. Yet he takes up his load, fights down his rebellious complainings, and meets the world with a face that little shows how much of struggle the life has known. God, in the day of judgment, will find out that man or woman, and heaven will ring with the praises of God, poured out on the man or woman who has staggered under the load, but has borne it faithfully to the end.

There is another man that will receive praise, and that is the man whom men have thought a failure because he did not always succeed. Men know the one time he failed, and know that it was a pitiful failure; God knows the hundred times he struggled with his besetting sin and struggled to success. Men blame him because he did not always conquer, and so does God; but men do not know, and, therefore, do not praise, what God knows and does praise, the honest and heroic struggles in which sometimes he met temptation and was humbly victorious. I say humbly victorious, for such men understate their victories. Shamed by the memory of their defeats, they do not understand how much they ought to rejoice in the times they conquered temptation. God knows, and God will praise the man who did not always fail.

It is well that God praises men; for the fidelity of men is the occasion of the praise of God. There are some sadly neglected texts that teach this doctrine, and the neglect is the more deplorable because some of them are joined to antithetic doctrines that have not been at all neglected. For instance, every one is familiar with Paul's stern word concerning those who obeyed not the Gospel of Christ, "who shall be punished with everlasting destruction from the presence of the Lord," but how few people remember the real climax of that passage! But in that Paul tells us that the faith of those who believe, and the character of those who are faithful, will be the occasion of the glorifying of our Lord: "When he shall come to be glorified in his saints, and to be admired in all them that believe * * * in that day." (2 Thess. 1:10.) Think of that! God himself is to be praised by reason of the success of men! and that, too, is to happen on the judgment day.

We ought to praise each other. We have the mind of Christ, and we have it for this sake, that we may know before the day of judgment what things God approves, and may approve and praise them. Ours is the promise that we shall sit on thrones judging the tribes of Israel; and while we may not judge our brothers with severity we may judge in the discovery of things that are right and approve them.

We ought to judge with great gentleness the sinner. Christ did so; God does so. The terrors of the judgment are not for the sinner as such, but for the hard of heart, the willfully negligent, the self-satisfied, the pretending. For the sinner as a sinner God has infinite pity,

and that pity, with very little of condemnatory judgment, we ought to share.

"Speak gently to the erring; O, do not thou forget,

However much defiled by sin, he is thy brother yet;

Heir of the self-same heritage, child of the self-same God,

He hath but stumbled in the path thou hast in weakness trod."

Some way, I think the difference between men in this life is not wholly between saints and sinners; for we are all sinners, and the saints are not wholly sanctified. The difference, as the Bible seems to indicate, is not between faulty and faultless men, nor does it exalt overmuch the quality of mere sinlessness. Sinlessness, so far as man is concerned, is a merely theoretical virtue, and we know so little of it we are perhaps not in position to judge of its relative value. But at best sinlessness is negative, and the virtues of the Christian life are positive, and grow out of a faith that the universe is sound at the core, that God is good, that Jesus Christ furnishes the saving norm of life. A great many men whose faults are many are saved by that faith. Indeed, there is nothing else that can save a man. The man who lacks that faith is condemned already, and condemned not because of his sins merely, but because of his indifference to eternal verities and distinctions of life.

Here is where we meet two very different and apparently contradictory, but really entirely consistent declarations of the Word of God. We are to give account of the deeds done in the body. That is one declaration; and the value of those deeds is vast. But the other declaration is that we are not judged wholly by those deeds. We are judged by the faith that inspires the deeds. Men judge us, or think they do, by what we are and do. God judges us by what we aspire to be by faith. Our deeds are a very uncertain and fluctuating standard. The real test of a life is this: Does this man face the universe with a vital faith that goodness is the supreme fact, and, in the faith that Christ has revealed a goodness in common terms of earth and heaven; does he accept life and duty and God as these are revealed in Christ? And the man who does this may have made rather feeble progress, and have been beset by many infirmities of temper and mind and heart; but God judges him by that faith. This is what makes the judgment day a day of praise.

We shall be mistaken if we assume that the day of judgment is wholly future. Today is a day of judgment, and God's approval and rebuke are present. And as God even now praises the man who, however imperfectly, seeks to hold the ideals and live the life of God, so let us also be generous of our praise. Our fellow men need it; and oftener than we think they deserve it.

SURE SIGN.

"I belave," declared the Irishman, "that me youngest son's born t' be a surgeon."

"Pwhat leads ye t' say that?" asked his friend.

"Oi caught him usin' th' scissors on a book o'id lately bought, an' before oi c'd stop him he cut out th' appendix."

HOW FORMS OF LIFE PROGRESS

LUTHER BURBANK

In searching for knowledge on my subject, it is quite evident that it is best, if possible, to start with the foundation facts before attempting to build any useful or beautiful structure and it will be necessary in this case to repeat some facts available to specialists, but not so generally known or appreciated by others, for upon a knowledge of fundamentals, depends the life of any structure.

As a specialist in the study of nature for the definite power of producing new forms of plant life for the better nourishment, housing and clothing of the race, and the creation of new fragrances and new shades of color in flowers to make life more beautiful, certain very definite conclusions regarding life and its origin on this and probably on other planets, have been impressed upon me.

Life is self expression—a challenge to environment. It is action in certain definite directions, based on mechanical or chemical change. In nature we find varied animate and inanimate forms of life, many of which have motions—some of which in the higher form we call emotions. These sometimes end in action, at other times in thought.

By common consent we usually associate life as commencing with the unit of life—the individual cell—but life really exists as an organized force in all growing crystals, and in a review of the fundamentals of life we must go even to a more primitive form than of crystal life; below even these we find, instead of the organized growth seen in crystals, an amorphous life. The substances called colloids have no definite structure like crystals, yet they respond to some of the same forces which act upon crystals, and upon individual unit cells. These colloidal substances have no very well defined visible structural forms like crystals, yet some of the lowest forms of animal life like the ameba are almost as indefinite in form and structure; in fact, having no more definite form than a piece of soft putty or a passing cloud; just a mass of jelly, yet able to perform all the functions and motions necessary to animal life in its most primitive state.

Both crystals, the amebae and other protozoan forms, respond definitely to some of the forces of nature, such as gravity, heat and light; in other words, have the quality of positive and negative reaction—a limited power of choice, and from such faint prophecies of life, just emerging from the realm of chemistry, have come during aeons of time, all the varied plant and animal life on this earth, including man himself.

In a review of the fundamentals of life, we may fairly commence with the crystal forms. Crystals grow when surrounded by a solution which contains abundant nourishment in a temperature adapted to the species, but from the outside, very much like plants and trees in which the nourishing leaf-digested protoplasmic sap flows down, usually in the cambium between the bark and wood, adding thin layers of growth very much after the manner of silver plating, or sedimentation in muddy water.

Crystals, like plants and animals, grow into certain specific forms which may vary to a certain extent to accommodate themselves to their environment, for heredity and environment must be reasonably well fitted to each other or life always ceases to exist. The internal hereditary (formerly acquired) forces and the external or environmental forces must be adapted to meet each other somewhat as a garment fits the body, not exactly but approximately, and the better the fit the more harmonious the conditions within.

Crystals, like mushrooms, may live and grow without the direct influence of light, while most plants depend wholly upon the action of light for life, and all animal life depends absolutely and wholly for all its nourishment upon the action of sunlight upon the foliage of plants. All food comes first through foliage. The sun feeds the earth from its abundance and by it life is awakened and sustained.

Unicellular life was, without any possible doubt, the first form of primitive plant-animal life which appeared on this planet. A cell is an individual entity developed by its environment from more or less amorphous colloidal substances. It is plain that to exist and have an individuality it must be separated from the rest of the cosmos. A cell is, in short, a package of protoplasmic substance enclosed from the rest of the cosmos in its protective covering, large or small, usually very small. Protoplasm, the base of all plant and animal life, is an amorphous compound composed of various chemical substances in a very complicated and unstable form, as is always the case with all vegetable and animal nourishing foods; in other words, it is an existence separated from the rest of the cosmos, with possibilities of change, for life does not exist except through change; it is always changing, never static, though it sometimes appears to be so in the resting stage, as in seeds, eggs and the hibernating state of plants, animals and crystals, all of which appear to be absolutely dead and as lifeless as a brick; but furnish them with their proper nourishing food, in a liquid form with a temperature adapted to the heredity of the species and observe how quickly they resume growth, even crystals, like plants, under the proper environment, moving out of the resting or dormant stage into the full manifestation of all their attributes.

The cell, being a protoplasmic substance in an envelope—an individual mass of more or less complicated chemical substances in a very unstable condition, separated from the rest of the cosmos surrounding it, by a case or wall, has made the first step towards a more complete life. Until such separation, there is little opportunity for any permanent individual change or evolution to occur.

The protoplasm of the amebic forms of life are compelled to lead a very uncertain existence; the better conservation of life must come from a fuller individuality. This is assured by a skin or protective envelope separating the individual from the rest of the cosmos, so that it can enjoy individual life, and in no other way could this be permanently secured.

Even chemicals do not retain their individual character unless enclosed in packages or bottles or cells of some kind, so the cell is a unit of all individual life, and it is very evidently necessarily so, in order to meet the obstacles to full development under opposing environment, but it is plain that environmental obstacles can be more readily overcome by a combination of cells. Of course, these cell colonies would, in the very nature of the circumstances be better adapted to survive than single individuals; thus colonies must very naturally have arisen, by accretion, producing during the lapse of ages all the various forms of vegetable and animal life which the conditions on our planet have now brought and are yet bringing forth. Cell colonies must preserve their very existence by adapting themselves to the aid of all other members of the cell colony—therefore must become specialists in certain directions; thus seed, bark and leaf cells in plants; and blood, liver, brain, bone and muscle cells in animal life, though retaining their individuality as modified cells, yet have become by stress of environment, specialists, for by specialization only can the functions of a colony be maintained, and upon its integrity depends its continued existence; it must depend upon specialized individuals.

As in multicellular life, so in the structure of our human social fabric; individual human life must be specialized to a certain extent so that we may adapt ourselves to existence with each other. Individuals cannot exist except through the mutual aid of one another. The same laws govern cell life, human life, all life. These fundamental laws cannot be evaded. They apply to personal, social and national life, and any virtue or defeat in an individual infallibly affects the whole.

It has been said that a "house divided against itself must fall." A plant, an animal, a man, a society, a nation, a continent or a world whose individual units do not co-operate harmoniously is on the high road to destruction. All that is precious to the whole human race is now being devastated by war which threatens to destroy from the earth much that had so faithfully and so painfully been built up during the past centuries for the best interests of the race.

We find these words in a late scientific work by Dr. L. Doncaster, Fellow of King's College, Cambridge, England; published by the University Press:

"It is a remarkable thing that apart from the fundamental attributes of living matter—asimulation, irritability, growth and so forth—no single character is so widely distributed as sex; it occurs in some form in every large group of plants and animals from the highest to the lowest, and yet of its true nature and meaning we have hardly a suspicion. Other widely distributed characters have obvious functions; of the real function of sex we know nothing, and in rare cases where it seems to have disappeared, the organism thrives to all appearances just as well without it. And in many other cases, especially in plants, where sex is definitely present, it may apparently be almost or quite functionless, as, for example, in the considerable number of plants which are habitually grown from grafts or cuttings, and in which fertile seeds are never set. It is, of course, im-

possible to say with confidence that such 'a sexual reproduction can go on quite indefinitely, but the evidence formerly adduced that continued vegetative reproduction leads to degeneration has been shown to be of doubtful validity. Sex, therefore, although it is almost universally found, cannot be said with certainty to be a necessary attribute of living things, and its real nature remains an apparently impenetrable mystery."

Now after more than forty years of practical experiments in the evolution of new plant forms, the purpose of sex seems too plain even to need much explanation, much less any doubt as to its purpose in the scheme of things. Sex is **not** a necessary attribute of living things, but it is a very necessary attribute of progress in the **evolution of new forms** is to occur, as they **have** progressed through the past ages, and as we now see them progressing on this planet.

We have lately learned that the power to vary in plants and animals is as readily transmissible as stability of character, and we also now know that plants and animals brought up for generations under different environments acquire different habits and appearances, and after a time, differences in structure. Each species has had different experiences in adapting itself to its surroundings and no two individuals of any species, though having similar experiences, have exactly the same. By combination, the experiences of both are, by heredity, transmitted, either latently or obviously, to one or many of their descendants. This combination by crossing, happening again and again, gives added ability to meet and overcome ever changing environment; in other words, the power to vary to meet varying environment, and by addition fixing characters which benefit the species through natural selection, giving the new combinations new abilities to advance. Only thus through combination, by sex, has the marvelous variety of plants and animals which now have a home on this planet, been brought into existence.

The first primitive chemo-synthetic half-plant, half-animal life forms without doubt commenced self-expression in and near water, as we also now find them. These lower forms most often multiply by spontaneous breaking to pieces by fission or simple division, and many plants and some animals even, which belong to the higher orders still retain this power to a certain extent, but no race of either plants or animals ever made any great evolutionary advances until they had adopted a better, more specialized and more economical means. The most ancient races of these very closely resembled those now in existence.

The primitive plan of self-division into equal or many parts when replaced by the more economical and far more effective one of specialized cells to accomplish the same purpose, also made possible the great variety of life which now exists before us. The change from the old to the new plan was not immediately adopted by all life by any means. Ages passed before the liverworts and ferns appeared, which are among the earliest forms of true plant life. These bear no real seeds and the specialized cells are dependent upon rains or other **moving water** to carry them to unite with others to effect a combination of their heredities. Varia-

tion must have been almost inconceivably slow before this era of more economical combination of heredity acquirements occurred. It is progressing today more rapidly than ever since plants and animals appeared on the earth. New varieties, new species and new genera are all now being produced more rapidly than ever since the sun first gave light to the planet.

The pines and similar plants were developed later. These had employed another great upward step, employing the **wind** to carry the precious package of heredity to another. Most of the forest trees are of this class; they do not vary as do most other flowering trees and plants.

The next step in advance in this direction was when **insects** arrived by symbiosis and began carrying the heredity packages of pollen from place to place, for which they received in return a taste of honey. Now comes an era of most astounding development. More than a hundred and forty thousand species were brought into existence, and most annual plants and many trees and shrubs and herbs now began, through the selective influence of insects, to produce more conspicuous and fragrant flowers and to secrete honey just in the exact position to induce insects to search for it, and in so doing, transfer heredity. No tree or plant that depends permanently and wholly on water or wind to carry heredity has bright colors, fragrance or a secretion of honey, while **all** which do **depend upon** them, have one or all of these for inducement to the insects. Besides all this, each species is adapted to the visits of **certain** insects and most often to **prevent** others. The most wonderful and varied structures in Nature are here to be seen. Is this for no purpose or for an unseen one? **NO!** From this fact the sex and through its action in combining heredity acquirements, causing infinitely complex combinations, the evolution into a world of a million varied forms has been accomplished. Then why ask the purpose of sex? Is it not self-evident, so why call it an impenetrable mystery?

After having discussed the most vital aspects of the matter, we may now proceed to some very definite conclusions.

Abundant, well balanced nourishment and thorough culture of plants or animals will always produce good results in holding any species or variety up to its best hereditary possibilities, beyond which they cannot carry it, and lacking which, maximum development can never be realized. But a sharp line must always be drawn between the transient results, temporarily attained through favorable environment and the permanent results of **selection of the best individuals** for continuing the race.

What would be the result if all apple, plum, corn, melon or petunia seed was indiscriminately planted? Soon worthless mongrels only, having no character and no value for any purpose.

Only by constant selection of the **best** can any race ever be improved. No education, no environment of any nature can ever make any appreciable progress, even though these same favorable surroundings may produce through ages a definite but infinitely slow increment, which by constant repetition becomes slowly available in heredity, but by no means fixed, so

that reproduction true to the better type can be depended upon.

It is becoming increasingly necessary to impress the fact that there are **two distinct lines** in the improvement of any race; one by favorable environment, which brings individuals up to their best possibilities; the other ten thousand times more important and effective—selection of the best individuals through a series of generations. By this means, and by this only, can any race of plants, animals or man, be permanently or radically improved.

When these two lines of action are **combined**, all the best qualities of any type are brought forth and fixed—and the field for improvement is limitless.

In this brief thesis only the fundamentals can be touched upon, but it is earnestly hoped that their application to the study of Race Betterment may give some thoughts which may add to the efficiency of this great twentieth century altruistic movement.

IS THE WORLD GROWING BETTER? YES. Annie Dewey.

Positive indications.

1. The development of the public conscience. (See Editorial Independent 8, Nov., 1915. A World Conscience).
2. The sale of liquor and opium are both being controlled more than ever before.
3. Horror of the civilized world against the atrocities of the present war.
4. Spread of the American High School and Free Libraries.
5. Spread of traveling libraries and pictures.
6. Better and cheaper books and periodicals.
7. School houses used as social and civic centers.
8. School play grounds and increased care and thought given to school children as the future citizens.
9. Economic independence of women.
10. Pure food and drug laws.
11. Free hospitals and dispensaries.
12. The movement for a world federation of states.
13. Increasing interest in both eugenics and eugenics as the scientific basis of a higher type of man.
14. The influence of dogmatic theology is giving place to a higher ethical interpretation of man's duty towards his brother man and there is a faint fore-shadowing that co-operation with the laws of nature and of God must give a spiritual as well as a material power.

EQUAL TO THE OCCASION.

Old Jasper, the jet-black man of all work at a New England college had burned the dead grass on the campus one day in the early spring. He had just completed this task when a group of college boys came along, and an airy young sophomore said, "Well, Jasper, the campus is a good deal like your face now, isn't it?"

Without showing any sign of resentment old Jasper said: "Yes, sah; yes, sah, hit is, boy, hit is; but bimeby de grass will all come an' den hit'll look jess like yo' face does, sah—yes, sah; yes, sah."

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II. Church Services. 1. Worship. 2. Promoting Attendance. 3. Ushers. 4. Sermon Topics and Services. 5. Mid-week Meeting. 6. Evangelistic Services. 7. Open Air Sermons. 8. Junior Congregation. 9. Special Services and Days, Communion, Dedication, Missionary, Patriotic, Mother's Day, Temperance. (Special Services and Days).

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METHODS OF CHURCH WORK

E. A. KING

February, the shortest month in the year, has some great possibilities for church work. Lincoln's and Washington's birthdays are always observed in the public schools and can be made occasions for religious influence in church and Sunday School. Lincoln's Day is very easily turned to religious uses and Washington's Day is a day for enforcing the right kind of patriotism. February is also a go-between month, between January, the beginning of the year, and the pre-Easter season. It is not only a good month for work, but it is a splendid time for laying a few plans.

* * * *

It is only natural that these columns should reflect the latest experiences of the editor. It is his business to travel over the state in the interest of missions and general church efficiency. As he goes from city to city and from church to church he learns much about the work of the churches. One thing he has noticed especially and that is that a great many churches have no names on them, no bulletins announcing the services, and no directions as to how to find the pastor! This is certainly a great mistake for while those who know are satisfied those who are visitors or new comers have no way of differentiating the churches. Every church ought to "let its light shine" and advertise its name and location at least.

* * * *

We have found many excellent churches and methods of work, but we wish to call the readers' attention to the description of a rural church found in this month's Methods Department. The church is, in some ways, a model and so far as its missionary organization and work is concerned it stands way ahead of most churches of which we know. It has always been a conviction of ours that any church could raise its missionary apportionment if its pastor desired to have it do so. We are now more than ever convinced that this is true. Where is the pastor who could not do as much as the one referred to in this number?

We have received many evidences of appreciation of the value of this department from our readers and we thank them most heartily for their kind words. If the brethren will send us more of their literature we would be greatly pleased. Send us lists of your sermon topics. Tell us about some of your socials. How do you raise your missionary money? Are you getting children to attend the church services? How do you do it? What are you doing along lines of evangelism? What books are you reading? Send us a letter about your work and roll up a number of your church calendars and church papers and send them to the editor. A few pastors have our name on their mailing list, put it on yours. Send everything to Rev. E. A. King, 620 Malden Ave., Seattle, Washington.

A GIFT FOR LINCOLN'S DAY.

Pastors and teachers sometimes like to make gifts to their classes on special occasions. What better thing could be given to young men on Lincoln's Day than S. T. Jackson's "Lincoln's Use of the Bible?" It is a very attractively bound and printed booklet of 35 pages, large type and carrying a picture of Lincoln. It only costs 25 cents a copy and may be had of the Methodist Book Concern, 150 Fifth Ave., New York. We know a superintendent of a Boys' School who gave copies to his older boys class with splendid results.

AN ATTRACTIVE LINCOLN DAY INVITATION.

The following card printed in blue and red was issued by one of our Seattle churches:



Lincoln Day
Celebrate
Plymouth Sunday
School

You are cordially invited to come and bring a friend
:: :: An interesting Program will be presented

A LINCOLN DAY PROGRAM.

The following program was carried out in one of our Sunday Schools. On the title page is this striking sentence: "Our School confers the degree of L. L. C. on all members, viz.: 'Lovers of Little Children.'"

The outline of the program is as follows:

Selection School Orchestra
Invocation Superintendent Singing, "Fair Freedom's Land School."

Responsive Reading:

Supt.—Finally be strong in the Lord, and in the strength of his might.

School—Put on the whole armour of God that ye may be able to stand against the wiles of the devil.

Supt.—For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

School—Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

Supt.—Stand therefore having girded your loins with truth, and having put on the breastplate of righteousness.

School—And having shod your feet with the preparation of the gospel of peace.

Supt.—Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

School—And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

All—With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

Music.

Lincoln's Gettysburg Address. Recited by a pupil.

Singing, "Battle Hymn of the Republic."

Ten-minute address, "Abraham Lincoln."

Prayer by the pastor.

Singing, "America." School.

GO-TO-CHURCH MONTH.

February is very often set apart for special "Go-to-church Sundays." In the city of Seattle we are having a combination of church events. In January a general interdenominational exchange of pulpits was observed. In February "Go-to-church Sunday" is to be emphasized and in March there will be simultaneous evangelistic services held in all the evangelical churches. This last plan is in lieu of a united evangelistic campaign under one evangelist. This movement will be carried on by the local pastors.

The following advertisement of a "Go-to-church" campaign is attractive. It is one of Woolverton's stock folders and may be secured by any church at a nominal cost:

Join us in a

Go-to-Church CAMPAIGN

March 1st till Easter, 1914

If not somewhere else, then here!

Timely Topics Inspiring Music

Public Worship Every Sabbath,
10:30 a. m. and 7:30 p. m.

Some Sabbath Evening Themes

- Mar. 1. "Why Should Smith Go to Church?"
Mar. 8. Patriotic Address by Rev. Charles E. Schenk, D. D.
Mar. 22. "Is the World Growing Better or Worse?"
Mar. 29. "Forces for Good and Evil in America"

Winton Place
Methodist Episcopal Church
CINCINNATI

HOW THE PEOPLE WENT TO CHURCH AT NEWBURGH.

The New York District Conference of the Methodist Episcopal Church, at its opening session in this city March 23, received the report of a "publicity campaign" for church-going at Newburgh, in which Protestants and Roman Catholics have co-operated. We find a synopsis of it in our neighbor the "Sun."

These unusual partners seem to have taken an equal interest, and the results were gratifying. Newburgh's population is about 28,000.

A Sunday attendance of 18,000 has been attained, and some who had not attended for years have become regular church-goers. The churches spent about \$600 in advertisements, and the newspapers gave large space to the campaign. It has now been put in charge of a permanent committee.

Reports to the Conference showed a prosperous condition of the Methodist churches in rural districts and the Hudson Valley especially. From twenty to one hundred new members is the average gain of most, besides better business methods, more money, and the organization of men's clubs and Bible classes. It is greatly to be wished that the co-operation shown at Newburgh might go further. Efforts for a better mutual understanding between Protestants and Roman Catholics are needed.

Dr. Lynch's proposal that a few broad-minded and representative men should get together, Protestants with Catholics, for friendly conference to counteract the mischief-makers, has been impartially circulated. The replies published weekly in the "Christian Work," show not all, but many, Protestants and few Catholics favoring it. It would be regrettable if so fair a proposal were permitted to fail.—The Outlook.

A SUCCESSFUL CHURCH ATTENDANCE CAMPAIGN.

It beats the Go-to-Church Sunday six times and more, for it was a campaign of six consecutive Go-to-Church Sundays. It was not a flash, over in one day; it was action repeated until some people contracted the go-to-church and go-to-prayer-meeting habit.

The ministers proposed the plan. One of them met a publicity specialist who helped work out the details. He then came to Marietta and put the proposition up to seventy-five laymen. They saw in it a clear-cut, up-to-date business proposition. They adopted the scheme and organized to fill the churches for six weeks and challenged the ministers to fill the pulpits.

The challenge was accepted on the spot, and in four days the ministers had ready for the printer a complete program of sermon themes and prayer meeting topics for six weeks. All the churches of the city, including the Catholic, united in the movement and the program of services was distributed in the sixteen churches the Sunday before the campaign began.

The laymen assumed the initiative and organized as follows: First was the General Committee, composed of one from each church. In it were the chairmen of all other committees. The General Committee met every Sunday afternoon.

There were seven other committees—on Publicity, Program, Canvass, Finance and the Get 'em Out, Follow-up and Music Committees. These all met every Monday evening, first separately, then all together to report work done and to perfect plans for the work ahead.

The Publicity Committee prepared write-ups for the papers, especially on Mondays reporting Sunday's attendance. It brought half a page in each paper on Saturdays for a big ad. It posted the town with card posters, put up in the trolleys, in the stores and in the windows of houses. Buttons were provided for every-

body which said: "I am going to church next Sunday. Are you?" and stickers were furnished for packages in all the stores and laundries bearing a similar legend.

The Program Committee was composed of the ministers, who met to pray and plan, every Monday morning. The Canvass Committee secured a record of the church affiliation of every family in the city, on a given day. The Finance Committee got the money to pay all bills and did it easily. The Get 'em Out Committee did all sorts of things. They stirred up every church to get after its own constituency. It was done effectively.

The Follow-up Committee studied how to conserve the gains of the six weeks' campaign. Two weeks were given to big union meetings. Then the city was divided into small blocks and in each two cottage prayer meetings were held per week for two weeks. Three weeks were then left till Easter. During these, each church will plan its own work of ingathering. Results:

1. The spirit of unity and co-operation in working the whole city as if it were one parish and the common declaration of the place the church fills in the esteem of the people, was a result worth all the cost of the campaign. It was a striking thing that there was not a breath of criticism from anybody.

2. The final tabulation of attendance for the six Sundays: In sixteen Sunday Schools, average increase of attendance, 26 per cent. In fourteen churches, average increase at morning service, 66 per cent. In fourteen churches, average increase at every service, 55.5 per cent. Prayer meeting attendance increase from 50 per cent to 100 per cent. For three Sundays since the campaign closed, congregations have about maintained the campaign average. This results from the campaign, as special work and advertising had stopped.

3. The whole city has declared itself in favor of the church, regular worship and the religious life. The way is now open to homes and hearts. The conditions could not be better for the ingathering of new people into church membership.—Henry H. Kelsey, D. D., in the Congregationalist.

PRESENTATION OF FAMILY DAY.

We have been reading a plea for the observance of "Presentation Day" by Henry W. Hulbert of Groton, Connecticut. The celebration comes February 2nd. Mr. Hulbert reminds us that this "day is the anniversary of the first great family day, when the household at Bethlehem, as a unit, betook itself to the house of God and there publicly consecrated itself to God with prayer and psalm and sacrifice.

"Through all the Christian centuries this day (February 2) has been commemorated as 'Presentation Day,' and the great painters have view with each other in depicting the Temple scene, when the child Jesus was formally presented to God in that sacred place which, twelve years later, he called 'My Father's House.'"

"The churches of all denominations," he says, "are beginning to observe this ancient and hallowed commemoration, designating the first Lord's Day of February as 'Presentation

Sunday,' making it a 'Family Day,' when the household as a unit, like the Holy Family, publicly consecrates itself to the Lord, bringing especially any little one not previously presented to God for solemn dedication. It is seen at once how vital to the life of the church such an observance may be. It makes a strong beginning for any profound spiritual emphasis in the church. It is getting right at the heart of the family, which is the heart of the church."

Such an observance in February would be a splendid preparation for the Lenten season soon to follow. Concerning the work of preparation he says:

"A period of special visitation and invitation will have occurred throughout the month of January, the pastor and his helpers covering the entire parish. Each family will have been the object of special thoughtfulness, whether closely or not connected with the church. The Annas and Simeons of the community will also have been invited and special means found for bringing them to the service.

"Immediately following the 'Family Sunday' naturally the pastor would begin classes for pastoral instruction. The services of consecration would have led many a parent or Bible School teacher or friend to have talked over the matter of personal religion with effective results and the quiet work of the deepening of the life of the church would go forward with quickening power.

"It is believed that the observance of one such Sunday in the year would largely increase the good old-fashioned tendency for the whole family to attend divine worship as a unit and with regularity all the Sundays of the year."

A STATE GAME FOR WASHINGTON'S DAY.

In arranging a Washington's Birthday Social the program for the evening might be entirely patriotic and open with a salute to the flag, and the singing of "The Star Spangled Banner." This recognition of the flag is always thrilling. While the people are still standing, the following oath of allegiance might be repeated:

"I pledge allegiance to my flag and to the republic for which it stands; one nation; indivisible, with liberty and justice for all."

Each guest on arriving should be presented with a white card on which has been pasted a picture of General Washington. These need not all be alike—in fact, it will increase the interest in the cards if they are not; any picture of our first President may be used. Small ones cut from magazines will answer the purpose admirably.

Beneath the picture have the date, and through perforations at the top of the cards run red, white and blue ribbon hangers. On the reverse side of each of the first thirteen cards given out write the name of one of the thirteen original states; on the next thirteen the capital of each of these states, and on the next thirteen one of the principal cities in the states. If the company is to be a large one the forty-eight states of the Union may be used instead of the original thirteen.

The company then forms into state groups—those holding cards bearing the name of the state itself, its capital and principal city—and each group agrees which product of its state is most beneficial to the greatest num-

ber of people. When a report is called for a vote is taken from all present as to which product is most essential to the welfare of the nation as a whole. Three small bouquets of red and white carnations tied with blue ribbon will make appropriate rewards for the three supporters of the state which wins distinction.

The room should be decorated in the national

colors, or, if desired, in honor of Washington; in which case it may be draped in the blue and buff of the continentals.

A pretty idea in refreshments would be to serve on blue plates white ice cream in the shape of small forts, with candied cherries indented in the sides marking the embrasures, and tiny flags waving from the top of each fort. —The Minister's Social Helper.

How One Church Raises Its Missionary Money

In the face of a large amount of complaining about "the hard times" and "lack of interest" it is refreshing to come upon the following story of a rural church that is meeting its missionary obligations.

We rode for several hours the other day on the train with Rev. C. W. Bushnell of the Lower Naches Congregational Church. This church is situated in a very beautiful and fertile valley not far from the city of North Yakima. It is made up for the most part of ranchers who have been passing through some very strenuous times the past few years. Though this be the case the people have stood by the church with a remarkable loyalty.

Under the leadership of their present pastor they have made an enviable record and so marked has been their success in carrying on the missionary propaganda and in raising their full benevolence apportionment that the story deserves to be told for the benefit and inspiration of others.

It is not a large church. It consists of only 97 members, 66 of whom are adults, the rest being minors. There are only 42 families, but the total membership resides in the valley, there being no absentees! Another unusual fact is that of the 97 members of the church, 80 of them are actually members of the Sunday School, not including the Home Department. This carries out the ideal we have for so long tried to keep to the fore, "Every member of the church in the Sunday School and every member of the Sunday School in the church."

The total missionary budget of this church is \$200. The pastor tells us that the usual weekly offering for current expenses in the Sunday School is \$2.00, but on Missionary Sundays it averages three or four dollars! The secret of this increase is due to the method used not in the Sunday School only but throughout the whole church.

The last Sabbath of each month is set aside as Missionary Sunday in the Sunday School. On the preceding Sunday the superintendent asks, "Why is next Sunday an important day?" "Because it is Missionary Sunday," reply the pupils. "Why is it important to remember the day?" "So we can make the offering larger," is the reply. Then the superintendent impresses upon every one the importance of making the missionary offering larger than the regular offering. When the day comes there is a brief missionary program at the close of the study period. This consists of a brief address on missions, or an exercise of missionary character.

The Young People's Society has regular monthly missionary programs. The pastor reads the missionary magazines and then gives them to those who have the meetings in charge.

The missionary meetings are made bright with extra music. The offering goes to any one of the denominational societies chosen by the young people themselves.

The Women's Union divides its membership into two divisions known as Missionary committee and Civic committee. The society meets twice a month and these committees furnish alternate programs so that the society has eleven missionary programs during the year.

The missionary committee raises funds by the weekly pledge system and divides the money so raised between the Women's Home and Foreign Boards to be applied on the church apportionment.

The pastor preaches monthly missionary sermons and there is a standing rule that no outside philanthropy of any kind can be presented from the pulpit until the benevolence apportionment has been provided for. The motto seems to be: We must pay our apportionment of \$200 in full even if home expenses are not met.

Of course the pastor cannot prevent a canvass of the parish by some society agent seeking money for a good cause, but he does not approve the plan. The point he makes is this: no church should give to so-called "outside" causes until it has met its own denominational obligations.

This is certainly a commendable policy and if every church, large and small, would arrange for the payment of its current expenses and benevolences early in the year by securing pledges to cover its total obligation, church efficiency at home and abroad would be greatly enhanced.

We do not mean to say that the church should not be interested in all kinds of altruistic enterprises giving money liberally for all of them, but it would be a very great help if they would settle their denominational obligations first.

This church has adopted another rule that works well. Every missionary offering is considered a "trust fund" and is kept for benevolences only. The pastor says that he does not believe in a church having one fund for there is danger of using money that is given for mission for some other purpose.

That such a condition has existed in churches there is no doubt. All monies have been paid into one fund and the treasurer has drawn checks on the whole account to meet bills not missionary. Two treasurers are advocated by Mr. Bushnell, one to handle the current expense funds and one to keep account of the benevolence funds.

This church has another very interesting department. It is what they call a "Sunday School Teachers' Meeting." It meets once each

month after the morning church service. The people bring their dinners and eat them at the church. Once a year this meeting considers the whole missionary program for the Sunday School and lays out the program for the year.

Of course such a well organized church as this has a Cradle Roll and a Home Department. The Home Department members are provided with two offering envelopes, one for current expenses and one for missions. At the present time the pastor is working out a plan for missionary giving from the members of the Cradle Roll.

The pastor thinks the ideal of giving for his church should be \$1.00 per member for each Benevolent Society. This is not asking too much, certainly, but if this ideal could be reached in every church there would be great rejoicing among all our missionary leaders. If any pastor or layman desires further information about this interesting church write to the pastor, Rev. Campbell W. Bushnell, North Yakima, Washington, R. D. (Please enclose postage for reply).

SUNDAY EVENING ADDRESSES.

Rev. H. S. Fritsch, Medina, O.

- A Model Courtship.
- A Model Marriage.
- A Model Husband.
- A Model Wife.
- A Model Home.

PLAN FOR YOUR BENEVOLENCE EARLY.

Churches that fail in raising their benevolence budgets do so because they neglect the whole thing until too late in the year. There is no better way than to combine the current expense and benevolence budgets, paying off all the obligations monthly. If there is not money enough to pay both, divide what there is equally among the servants of Christ at home and abroad. Why should not the pastor of a self-supporting church share equally with his brother on the home and foreign field?

We are finding that as a rule most churches do not consider the benevolence budget part of its regular obligations—it is something to pay or not to pay as they please! So long as this condition prevails so long will the great missionary enterprises find it difficult to do their work.

It is not too late, even in February, to plan a program for the year. Each denominational board publishes plans and literature suitable for all the societies of the church and a missionary committee representing all the societies could plan for entertainments, programs and regular and special offerings. Several churches we know of have appointed a superintendent of missions for the year. One church we know of has a "Missionary room" to which classes go on certain Sundays for missionary instruction. The whole plan is easily carried out where there is a desire and a purpose to do so. Any pastor who would like more light on this subject from a pastor's point of view should write to the editor. (Enclose postage).

SUNDAY SCHOOL AND CHURCH COMBINED.

At Colfax, Washington, where Rev. Mr. Baynton has been pastor for the past fourteen years, and where they have recently built a fine new

building the very interesting custom prevails of joining the Sunday School and church in the opening exercise of worship.

The school is separated from the auditorium by a movable partition. The school reassembles in its accustomed seats for the closing words and then, at eleven o'clock, the curtain rises and the school finds itself a part of the morning congregation.

The opening services are begun as usual and then the pastor steps to the archway and gives the school a sermon, usually illustrated by some object. After this a hymn is sung and while the second stanza is being sung the curtain drops and the school is hidden from view. Many of the pupils come into the service through the side entrance to finish the meeting so nicely begun with parents and children all assembled.

Many churches are doing this sort of thing. Where the building does not permit the school to assemble so easily as at Colfax, pastors allow the children to leave while the children's hymn is being sung. It is very important to have the children at church even for this short space of time.

TOPICS FOR A MEN'S CLUB.

The following topics were used by the Men's Club of the Presbyterian Church at Warren, Ohio:

- What to Do for the Infirm and Diseased.
- What to Do for the Criminals.
- What to Do for the Outcast.
- The New Humanity.

The Men's Club of Hope Church, Worcester, Mass., discussed the following themes Sunday morning for a few months. Each topic was assigned to a leader and the list of themes was published in advance:

- The Man Who Helped the Other Fellow. Luke 10:33-26.
- The Man Who Thought the World was Going to the Bad. Psalms 37:23-36.
- The Man Whose Life was a Tug-of-War. Romans 7:19.
- The Man Who was on to His Job. Nehemiah 4:13-23.
- The Man Who was up a Tree. Luke 19:1-10.
- The Man Who was in the Dumps. 1 Kings 19:1-18.
- The Man Who did not Care. Acts 18:12.
- The Man Who Might Have Given a Life—but Didn't. Luke 10:31-32.
- The Man Who Successfully Led the First Strike on Record. Exodus 3:10-11; 4:10-12; 13:21.
- The Man Who Missed His Opportunity. Luke 18:18-25.

PRINT THIS ON YOUR CALENDAR.

The Supreme Religion.

Robert E. Speer.

Every great truth in the non-Christian religions is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not

all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that he is holy. Mohammedanism teaches that God is great, but forgets that he is loving. Buddhism teaches that this earthly life of ours is transitory, but it forgets that we have immortal souls. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home.

DRAMATIC MISSIONARY ENTERTAINMENTS.

In a very informing pamphlet on "Mission Study 1916," issued by Brewer Eddy, 14 Beacon St., Boston, Mass., there is the following paragraph:

"Dramatic missionary entertainments, costumes, outfits, curios and scenery for exhibits and expositions for sale and for rental. Complete catalog sent free upon request."

We commend this method of giving missionary instruction. It interests the children and creates a missionary sentiment among the adults.

A FINE MUSICAL MINISTRY.

One of the opportunities of church life in a great city is the privilege of listening to uplifting and sustaining music. In many churches the organist is almost as large a factor as the minister. He is selected with great care, paid a large salary, and given much freedom in the conduct of his work.

In many churches the organist carries on a musical ministry in the form of concerts and recitals throughout the year. Not only do

these directors train singers in their great choirs, but they inspire and help the people in their devotions. Sunday afternoon programs rendered monthly constitutes one method among many of serving the public and assisting in the cultivation of the musical taste.

Judson Waldo Mather, the organist of Plymouth Church, Seattle, is one of the great musicians of the Pacific Coast. For several years he has been in the habit of giving free recitals in the church Sunday afternoons. This winter he is rendering the following program:

December 5.—French Composers.

January 2.—Wagner Program.

February 6.—English and Scandinavian Composers.

March 5.—Russian and Italian Composers.

April 2.—American Composers—Request Program.

The concerts are free to all but an offering is received by those who wish to contribute toward the expenses. A letter sent to Mr. Mather would doubtless bring from him copies of his programs and details of his method such as any church organist would be glad to know about. (Enclose postage).

HOW TO SELECT BOOKS FOR BOYS.

In an age of books and magazines the question of what the boys shall read is a serious one. The church and Sunday School have an important mission just here and can do much to solve the problem.

The leaders of the Boy Scouts of America (200 Fifth Ave., New York City), have rendered a valuable service along this line by preparing a list of good books such as boys like. The selection has been made under the direction of George F. Bowerman, librarian of the public library of the District of Columbia, Washington, D. C., and several other librarians of equal ability. Pastors and Sunday School superintendents will do well to send for copies of this list.

Missionary Education in the Sunday School

Miss Nell V. Wilson

The following outline for missionary work is offered with the hope that it may be the means of securing more definite and adequate missionary instruction in the Sunday School. It is not presented as a perfect outline of missionary endeavor, but however faulty it may be, it is sincerely hoped it will stir up some inspiration and interest in this great subject. Use it as you wish, adapt it to your situation, enlarge it or change it in any way you can to improve it, but use it or some other definite working plan for your missionary instruction.

The stories and lessons are to be taught by a missionary superintendent and six or eight young lady assistants trained by the superintendent. A ten minute period every month in each class of the Junior and Intermediate age is required. Fifteen minute opening exercises once a month, for missionary story or suitable exercises fitting character study; also a monthly missionary entertainment. A list of stories will be furnished upon application to

Miss Nell V. Wilson, 518 So. J St., Tacoma, Wash., who will count it a pleasure and privilege to assist you in any way. Please read Nixon's or Truett's "Missions in the Sunday School," each is a veritable gold mine.

Recall frequently that missionary efficiency depends upon a clear purpose, a working plan, adequate provisions for maintenance and trained workers.

October.

Adoniram Judson.
Anna Hasseltine Judson.

1. The hay stack prayer meeting.
2. For boys. Stirring events in life of Judson. Prison experience in Burma.
3. For girls. Stories from Ann of Ava. Monthly entertainment.

Illustrated story hour using scenes from Ann of Ava and life of Judson. Also two or three scenes of Buddhist worship in costume. Five cent offering is suggested.

Bring a friend is advised.

India.

Learn one of Reginald Heber's hymns; "From Greenland's Icy Mountain," or "The Son of God Goes Forth to War."

November.

David Livingstone.

Object—To wage a lively campaign to secure readers of biography of hero.

1. Selected adventures and experiences given in story form; ends left untold to be read by pupil in life of Livingstone.
2. His death blow to African slavery and the arrival of Stanley from America.
3. Make skeleton map of Africa.
4. Make Livingstone poster illustrating parts of his life.

Monthly entertainment.

Book review, selected scholars telling stories of special chapters.

Use posters, city library pictures, curios, pictures of Livingstone, etc., for decoration.

Brief life of Livingstone by Golding in Juvenile department of city library is good for Juniors.

December.

Cyrus W. Hamlin.

1. Study brief life.
2. Founding of Robert College.
3. Missionary current events, reported on bulletin board by intermediate classes.

Monthly entertainment.

Missionary superintendent lead in suggestive stories of child life in India, Africa and Turkey, using city library pictures to assist.

If possible, work in Christmas in these lands.

January.

Alexander MacKay. (Uganda, Africa).

William Carey. (Serampore, Shoemaker who became a missionary).

John G. Paton. (New Hebrides).

Robert and Mary Moffatt. (Choose any two of these missionaries for a study).

Monthly entertainment.

Junior classes write original stories of incident in life of missionary. The best one to be selected and dramatized by committee of children in patomine. Story to be read before it is acted.

February.

Study as many living missionaries as possible from the following list:

Mr. and Mrs. Arthur Smith, who are counted authorities on things pertaining to China.

Dan Crawford of Africa.

Grenfell of Labrador.

Father Duncan of Alaska.

One missionary studied in carefully planned opening exercises.

One in ten minute lesson period.

One in missionary entertainment.

Learn short missionary scripture.

March.

Missionary Pageant entertainment or illustrated lecture.

Sunday Schools close together might unite and each put on a scene or two. Use hymns and scripture all ready committed also missionary posters, mottoes, cards and pictures.

April and May.

Home Missions.

Study some special denominational home missionary field, also work among Eskimo in Alaska, Chinese and Japanese along Pacific

Coast, Hawaiians, Highlanders, Porto Ricans, Negroes and American Indians.

Little stories in tracts for this work are easily secured at denominational headquarters. Suggestive activities for classes.

1. Secure subscriptions to "Everyland."
2. Prepare missionary boxes containing pictures and cut out stories of the selected country.
3. Earn and present a picture of a great missionary to the Sunday School.
4. Present well made missionary mottoes to the Sunday School.
5. Establish Junior partners in the missionary business.
6. Subscribe for Missionary magazine by class and pass around.
7. A class named after missionary secure readers of the biography of their hero.
8. Make scrap books for hospital use.

SOME ADVANTAGES OF THE DUPLEX ENVELOPE.

At the same time that the official board of a congregation decides that an every-member canvass shall be made, it should also adopt the duplex envelope for the congregation. The following are some of its advantages:

1. It encourages regular, systematic and liberal giving, not only for current expenses but for missions at home and abroad.
2. It helps to give the missionary work of the church its regular place in the thought of the Christian.
3. It avoids the multiplication of envelopes for special causes.
4. It is the simplest device for collecting both current expenses and missionary offerings.
5. It keeps the missionary funds separate from other church funds and enables them to be readily handled by the Benevolence treasurer, who should forward funds each month to the board or societies.
6. The dates on the envelopes remind the contributor of the days they have been absent from church service and stimulate them to pay their delinquent subscriptions.
7. The subscription and envelope plan encourages thoughtful consideration of what one should give, instead of leaving it to momentary impulse when appeals are made from the pulpit.
8. Many thousands of churches have proved by experience that it is the best collecting system yet devised.

MAKING THE MID-WEEK MEETING GO.

Rev. W. E. Powell, Ferndale, Wash.

Our Wednesday night meetings are growing in interest. I am making the mid-week meetings a preparation for the next Sunday's Sunday School study by arranging a symposium, asking the members who do not go to Sunday School as well as those who do to take part in the discussions thus working them gradually into the school. I am also planning to have a lecture occasionally by talent from abroad.

A NEW VISION OF THE PLAN AND PURPOSE OF THE SUNDAY SCHOOL.

Lack of vision and understanding regarding the graded lessons may be set down as one of the obstacles to the educational progress of our Sunday School work.

To correct this weakness and to bring together all of the related facts Rev. J. H. Matthews, superintendent of the Sunday School Society of the Congregational denomination of Washington, has prepared one of the most helpful and valuable charts we have ever seen.

We recommend this to pastors and superintendents. One of these placed on the walls of the study constitute a graphic source of information and inspiration for a whole year's work.

It outlines the departments and courses, showing the ages of the pupils and their relation to public school grades and gives the mental characteristics of each period of the developing child mind. It also shows the nature of instruction suited to each age, the aim and method to be used with a charted column showing the manner of the pupils' self-expression at each period of development.

Mr. Matthews has been assisted in this great piece of charting by the Rev. Hugh Elmer Brown of Seattle. Send ten cents in stamps for this chart, printed in two colors, to Rev. J. H. Matthews, Plymouth Church, Seattle.

A GREAT SERIES OF PRAYER MEETING TOPICS.

On our recent travels we stopped off one evening in Spokane to attend the Friday night meeting of Pilgrim Church and found them just beginning a series of studies about the Christian Church. The topics outlined are as follows:

1. Purpose of a Church. What it means to join the church.
2. Why Should Christians Join the Church?
3. Ordinances. Baptism and Lord's Supper.
4. Church Worship.
5. Evangelism.
6. Church as a Teacher.
7. The Social Work. Social Service.
8. Missionary Activities.
9. Organization of the Local Church.
10. Organization and work of a Congregational Church. (Any church might study its own denominational organization).
11. National Agencies and the Local Church.
12. Allies of the Church. Philanthropies such as Y. M. C. A. and Y. W. C. A., etc.
13. Church Comity and Church Union.

The Scripture used at the first service is as follows:

Matt. 16:13-20; 28:16-20; 25:31-36; Acts 1:13-14; 2:37-38, 41-42, 44-47.

We cannot think of a more profitable series of topics for any church prayer meeting.

ENTERTAINMENTS FOR YOUNG PEOPLE.

More and more adults in the church are realizing the value and place of play in religious and moral development. Churches are now making room for the social activities of their young folks. We know of churches that have "social halls," church "houses," or a special room where plays can be given and where entertainments may be held.

The old "miracle play" is coming to its own again, and the educational pageant is already here. If the church and Sunday School lead in these things the young people can be interested and held.

Every now and then we are asked for lists of plays and entertainments. Below we give a list of publishers. We think each play or entertainment should be carefully censored by the pastor or a proper committee before it is announced or even put into the young people's hands.

The following publishers of entertainments may be consulted:

Bingham-Radcliffe Co., Millville, N. J.

Tullar-Meredith Co., 57 Washington St., Chicago.

George F. Rosche & Co., 337 W. Madison St., Chicago, 22 N. William St., N. Y.

Giebel & Lehman, 1022 Arch St., Philadelphia, Pa.

The Lorenz Publishing Co., 150 5th Ave., New York.

"Entertainments for all the Year." The Penn. Publishing Co., Philadelphia.

The S. S. G. Entertainment Co., 42 N. Avenue A., Canton, Ill.

A CHURCH PRAYER MEETING.

Topic: A Practical Doctrine. Rom. 5:1-11.

The leader may begin by showing that all Bible doctrines have a practical application to moral and spiritual life. We are pardoned that we may pardon others; loved, that we may love; the Lord is coming to translate us to heaven, therefore we must be ready; and so on. Point out that Paul, who has spoken in Chapters 1 to 5 on justification by faith, now proceeds to the practical application; in Chapter 5 he shows the immediate results or fruits; in Chapter 6, specifically, he passes to sanctification. Arrange beforehand with several to say a few words on the following practical results of justification:

1. Peace with God. Verse 1.
2. Access to God. Verse 2. Eph. 2:3.
3. Grace, i. e., stand in a favored relation to God as sons. Verse 2.
4. Patience, or endurance. Verse 3. Power to suffer.
5. Experience. Verse 4. We become teachable.
6. Hope. Verse 4. Triumphant optimism.
7. Joy. Verse 11. This makes the Christian invincible.

CHILDREN'S SERMON.

Keep to the right. It was painted in red letters on an iron post, in the very middle of the street crossings down-town. The officers of the city were wise when they put up those signs. They saw that a few people did not know the way to turn in passing other carriages and autos. They saw that other people were careless about the way they went and so brought trouble and danger to themselves and others. They saw that some people would risk their own safety and other people's happiness just to go where they pleased.

So the city officers said: "We need something to tell a few people which way they

should go. We need something to warn the careless people. We need to compel some folks to go right whether they want to or not, because when one person goes wrong many other people must suffer for it." So they put up this sign at every crossing—"Keep to the Right."

But there are greater signs at some of the street corners where you live. Of course, you don't call them sign posts; you call them churches. Don't every church say every day to everybody—"Keep to the right?"

The people who built your churches were wise. They saw that some of us do not always know the right way to live—we must be taught. They saw that some of us are careless about the way we speak and act. They saw that some people go wrong and risk their good name and endanger their friends' happiness just to do as they please—they must be warned of their danger and evil.

Do you think it would be good to think of the church (your church) as saying every day to everybody:

"Keep to the right, within and without,
With neighbor and kindred and friend.
Keep to the right and you need have no doubt
But that all will be well in the end."

WHERE TO OBTAIN LANTERN SLIDES.

Every week the editor is asked by some pastor or Sunday School superintendent where he can obtain lantern slides, etc. We reply to all such in the briefest space possible.

Ministers living in Oregon should correspond with the Free Loan Collection of Educational Lantern Slides, 635 Court House, Portland, Oregon.

Washington pastors who need lanterns may write to The Douglas Light Co., 2025 1st Ave., Seattle. They may also obtain a large supply of slides on various subjects from The Weister Co., Portland, Oregon. Edward A. Kemp, 833 Market St., San Francisco, handles slide work of all kinds.

The Pathscope Co., 29-35 West 42d St., New York, are adding new subjects to their reels constantly, and the machine is becoming increasingly useful. We tried it out in our church with a boys' club, and it was the best thing we ever tried. Their educational films are very fine indeed.

A fine thing for rural churches this winter would be William Brown & Earl (918 Chestnut St., Philadelphia, Pa.) educational series on "Agriculture." Send to the company for a long list of subjects.

GET SMITH TO CHURCH:

The leaflet "Getting Up Steam" is "a stirring appeal to men who stay away from church;" "timely and strong, sane and winsome." Copies for distribution one cent each in lots of 25 or more.

L. L. BINGHAM, Box 400, ESTHERVILLE, IA.

BOOK LIST.

One or more books of interest to preachers will be mentioned here each month. Only those requested by the editor will be considered.

"The United States Colonies and Dependencies," by William D. Boyce, published by Rand McNally & Co., Chicago, red and gold covers, cloth, pp. 638. Illustrated with 600 pictures, \$2.50.

This is a superb volume suitable to be placed along side the encyclopedia, gazetteer and dictionary.

"Our Southern Highlanders," by Horace Kephart, published by The Outing Publishing Co., New York, brown cloth, pp. 395.

This book of 17 chapters, with over 30 illustrations, is a very interesting and informing account of a people in our own country altogether too little known. The author writes from personal experience, and gives the personal touch of realism to his account.

AROUSE MISSIONARY INTEREST

New, fascinating game, devoted to missionary subjects. Competitive character of game will vitalize interest in world's missions. "Its field is the World." A novel, instructive, entertaining game for Missionary Meetings, Adult Bible Classes and Young People's Societies. Price, postpaid, 25 cents. Rev. C. E. Doane, Strongsville, Ohio.



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OSAGE, IOWA

The Haste That Is Wisdom and The Haste That Is Waste

Rev. John G. Flagg, D. D.

Texts: "See that ye hasten the matter." 2 Chron. 24:5. "He that believeth shall not make haste." Isa. 28:16.

That sounds as if there were a wise haste and an unwise haste. One of the outstanding marks of the age in which we live is speed. It would not be amiss, among other designations, to speak of it as "the age of speed." The civilized world has been working that way for a hundred years. It has hastened the output of things by bringing in what men have called "the age of machinery." What swiftness of output there is! The day of sewing by hand has given way to sewing by machine; the age of home-spun to spinning and weaving by machinery; of setting type and printing by hand to the steam press and the linotype. It is so in transportation. The age of the stage coach and canal boat and sailing ship has been superseded by the locomotive and the ocean greyhound. It is so in the communication of thought. In the olden days messages were sent by foot messenger or carrier pigeon. This is the day of the express train, the telephone, telegram, marconigram, and we are promised a mail service by aeroplane. We never had so many labor-saving, time-saving, distance-annihilating appliances as we have today. And with all these we were never more on the rush than now.

William Sharp, in one of his poems, speaks of the "slow, weary drip of the slow, weary years." We know very little of what that stands for.

I. No one who takes a sane view of things but must rejoice that we can get so much more into life's little day. There has been a vast quickening and enrichment of life through it. It is good to get our blood up. We get things done, and there are no end of things that require doing. A great deal of the best work that needs doing is all the time suffering because people are not getting to it and getting it done. Go quickly! "See that ye hasten the matter." The King's business requires haste. These are appropriate words. They are Bible words. The urgency of God is in them.

The greatest and best things we cannot be too quick about. Getting right with God: "Now is the accepted time and today is the day of salvation." "Do it now," is the word. There are evils in our own lives and in the life of the community of which we cannot rid ourselves too soon. Let there be instantaneous resolve and prompt and strong dealings with them.

So with duties that are clear and unmistakable. Let us not delay in the assumption and performance of them. As the psalmist said, "I made haste and delayed not—but made haste to keep thy commandments." No unwelcome duties become any less unwelcome by putting them off until tomorrow. If there be before us any bit of work that we know we ought to do and from which we shrink, let us go straight to it and do it at once. The only way to get rid of it is to do it.

II. In the great duty of bettering the world and bringing in a reign of righteousness we cannot be too strenuous. In giving the gospel

to the world we cannot be too swift. And in all these respects we have the example of our divine Lord. His life was arduous, strenuous, urgent. The Gospel of Mark, which is pre-eminently the gospel of the working, ministering Christ, is full of "immediatels" and "forthwiths" and "straightways." They fairly crowd the first pages of Mark's Gospel. Jesus Christ pushed from one cold, dark misery to another, bringing to each swift radiance and help. And he said, "I must work the works of him that sent me while it is day; the night cometh, when no man can work."

Human nature seldom or never does anything by halves. We are prone to extremes. Our pace is either too slow or too fast. We are stale and stagnant, or we get feverishly astir. Of all peoples on the face of the earth, we American people have swung farthest to the other end of the pendulum. William George Jordan, in his essay on "Hurry—The Scourge of America," says: "Hurry is the scourge of America. It is both a cause and a result of our high pressure civilization. Hurry is the death blow to calmness, to dignity, to poise. The old-time courtesy went out when the new-time hurry came in. Hurry is the father of dyspepsia. Hurry means the breakdown of nerves. It is the royal road to nervous prostration."

III. What has come over us? How comes it that the world is so full of haste? What is keeping us in this frame of mind? It is the natural reaction from the age of machinery, which is the age of speed, on mind and nerve. The difference between holding the plough or running an automobile in its reactive effect on the mind is very great. So is that between plying a needle or running a sewing machine; holding a pen or clicking a typewriter; riding on a stage coach or canal boat or speeding on an express train sixty miles an hour. It is a result of our enlarged and enlarging world. What a big world it is in which we live, compared with the world of five hundred or a thousand or two thousand years ago!

"What was the world of Euripides? Only a little city full of people under a templed hill. Virgil's world was Rome. Petrarch's world was a coterie of little Italian courts. Racine's world was Paris. Shakespeare's world was London." But where are the bounds of the modern man's world? What a bewildering, multitudinous humanity lies before our vision. Nothing human is alien to the mind of the modern man. Their line is gone out into all the earth and their words to the end of the world. Our interests are multiplied a thousand—well nigh a million fold, and life seems so little and so short. But whatever the explanation, it is clear that we are trying to overtake too much.

1. Our education is in a hurry. A distinguished educator says: "Children are forced to go through a series of studies that sweep the circle of all human wisdom. They hurry the children into a hundred text-books, then into ill-health, then into life."

2. Business is in a hurry, with all the shoddy

(Continued on page 528)

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Henry Jowett, D. D., Rev. J. I. Vance, D. D., Rev. Andrew W. Blackwood,
Rev. Edwin Hallock Byington, Rev. A. C. Dixon, D. D.

REFLECTORS OF GOD

REV. JOHN HENRY JOWETT, D. D.

Text: "I have seen thy face, as though I had seen the face of God." Gen. 33:10.

When the storm cloud in his brother's heart broke up into smiles, Jacob knew that the storm cloud in God's heart also was transformed into smiles. He inferred the one from the other. So we by our conduct influence the shape of men's thoughts about God. Jacob judged the disposition of God by what he found in Esau.

If Esau had met Jacob differently; if, instead of forgiveness, he had met with hatred, and instead of tears he had met him with frowns, how do you think Jacob might have regarded God? If a man is hungering for forgiveness on earth and forgiveness in heaven, and finds that forgiveness on earth is denied, may he not take the denial as a sign that for him there is no forgiveness in heaven, that he has to deal with an unfriendly and relentless God? It is hard for any man to believe in the forgiveness of God when he finds no forgiveness among men.

I. Looking into men's faces to see the Father.

Unforgiveness on earth clouds the sky of many a man's heaven. Souls that are conscious of great needs are prone to form their thoughts of God from the dispositions which they find in us. How, then, do we represent God? Suppose that the prodigal, in our Lord's parable, when he was returning home with a soul pining for forgiveness and love, had first of all met with the elder brother. Suppose he had looked into that elder brother's face to find there some hint as to the reception he would meet with from his father, is it not very probable that he would have gone back again into degradation, and have regarded his father as his foe? The face of the elder brother would have given a cruel misrepresentation of his father's face.

It is one of the fundamental beliefs in the Christian life that our Lord lives in his redeemed and sanctified children. A Christian man is a man whose life is inhabited by Christ. A Christian woman is a woman whose life is inhabited by Christ. We are only the houses; Christ is the guest. We live, yet not we; Christ liveth in us. Christianity means that Christ comes into human life, lays hold of these avenues of sense, employs them as the channel of grace, uses our eyes, our hands, our voices, all our features and powers, to reveal himself to others. That is our creed, the Biblical creed. A Christian is a man who seeks to show the world the likeness of Christ.

Now, if that is the profession which we make to the world, how infinitely important it is that we should not misrepresent the Master. Every day we have to stand in the presence of sin and face it. When men engaged in sin, dealing in uncleanness, look up at us, they are to see the very face of Christ. What kind of a face had Christ in the presence of sin? He had a face of

hostility and intense indignation. What kind of indignation? Indignation is the anger of injured love. Where there is most love, there can be most indignation. Where there is no love indignation cannot exist. Passion can exist where there is no love, and so can bad temper, but we must always distinguish between indignation and revenge. Indignation is a fire that burns to refine. Revenge is a fire that burns to destroy. Indignation is fed by love; nay, it is love. Revenge is fed by selfishness; nay, it is selfishness.

II. The face of flame that looks on sin.

A life that has little love never warms to righteous anger. Where love in a man's heart is only like twilight, you can't get much fire. But where love fills a man's heart like light fills the noontide, then you have material for a fire. Fire is focused light. Indignation is focused love; it is love burning. Look at Christ in the little home at Bethany to which he has retired from the bustling city to spend a quiet evening with his bosom friends. His love falls upon the little family group like soft, cheery sunlight. But look at him when he stands in the presence of bad men, who "devour widows' houses," and make unjust gain of the fatherless, and who cover up their wickedness with the thin pretense of prayer, and then his love does not beam in soft sunlight; it is focused in fiery indignation. It blazes forth in words of condemnation that fall upon men's hearts like burning lead. Look at Paul when he meets with those few praying souls under the blue heaven of the river side to pray. His love breathes out a gracious influence, soft and genial as the warm air of a summer's morn. But see him when he stands in the presence of dissimulation, hypocrisy and injustice, and the quiet sunlight of his love changes into burning indignation, and flashes forth in condemnation. For sin, love has nothing but burnings, everlasting burnings. As long as sin exists, there must be a furnace of fire, call it by whatever name you please. Love can do nothing with sin except burn it. The love that is the light of heaven is also the fire of hell. "The face of the Lord is against them that do evil."

Now, how is it with us? Do we represent or misrepresent that face of God in the presence of sin? When sinful men look at us, at our faces, do they see a true representation of the face of God? I am not wishing to suggest that wherever we see the presence of sin, we should loudly shout our condemnation. I do not mean to say that when we see the crooked ways of the world we should immediately lash ourselves into frenzied expressions of disapproval. But I do not mean to say that in the presence of sin a Christian man must show no signs of approval, or he woefully misrepresents the face of

God. There is nothing which so feeds a bad man in his badness as Christian applause. There is nothing which so encourages sinful ways as to discover symptoms of approval on a Christian face. And isn't that the danger to which as Christian men we are exposed? For purposes of expediency we temporize and compromise. We beam sunlight when we ought to flash fire. We laugh at coarse jests. We smile at men's descriptions of their dirty ways. And the coarse jester and the trickster look at our faces, and, finding there these slight hints of approval, are encouraged to go deeper in their lax and vulgar life.

By an indifferent or an approving face we make men think more lightly of sin, and to make men think more lightly of sin is to make them think more lightly of God. We want the face of Jesus in the presence of sin. I believe there is a great deal of public sinfulness and public indecency and perversity which could be shamed away by the absolute withdrawal of Christian applause. There is a great deal of public vulgarity which could be burned away by the fire of Christian indignation. We could all help to purify humanity if we ceased to give the devil the aid of our smiles. Don't let us countenance sin; that is, don't let us give it our countenance, our face; let us face it with disapproval.

III. The face of pity that looks on sorrow.

But there is another presence we have to face. We have to face infirmity—all manner of impotent folk, crushed under many burdens, stricken with much grief. Now, infirmity wants to know how Christ thinks and feels about it, and it looks up into the Christian's face to find hints about the mind and heart of Christ. Now, how shall we truly represent him? How did Christ's face reveal him in the presence of infirmities? Shall I read you one or two verses which are quite familiar to us all? "There cometh to him a leper * * * and Jesus was moved with compassion." "Now when he drew

near to the gate of the city, behold there was carried out one that was dead, the only son of his mother, and she was a widow. And when the Lord saw her, he had compassion on her."

Our danger is this—we become accustomed to the sight of infirmity and sorrow. It is just a familiar part of our surroundings. The passing funeral train awakes no more, no little more, thought than the passing of the tramcar. The blind man becomes as unnoticed as the curbstone. Sorrow and burdens become so familiar as to cease to break the spell of our thought. Familiarity lures us into indifference, and indifference turns the face into an awful blank. Then the crushed life looks up into the blank face, and painfully wonders if God's face is blank, too. Oh, that is the agony of many a life that drags itself along in chronic weakness and weariness and grief—the agony of wondering if God becomes accustomed to the sight of pain, if his face becomes a blank, if out of it there fades away the light of a fresh compassion!

It is the privilege of good men and women to make it easier for the weary and the heavy-laden to believe in the compassion of a good God. It is the privilege of the Christian to make it easier for the widow and the orphan to believe in the love of Christ. If my face is full of pity, they will dare to hope in the compassion of my Christ. It is easier for men at midnight to believe in the existence of the great sun when they can see the moon riding in the heavens, and shining with light reflected from the unseen orb. And it is easier for men and women, whose souls have to pass through darkness, through valleys of dark shadows—it is easier for them to believe in the compassion of the Sun of Righteousness, when they see reflections of the light, and experience the compassion of God's children. Let our light so shine before men, that they shall glorify our Father in heaven.

AMERICA FOR THE WORLD OR CHRISTIAN INTERNATIONALISM

REV. J. I. VANCE, D. D.

Text: "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

Christian internationalism declares that God is no respecter of persons, and that any human life is infinitely precious. God does not respect a man for his possessions, or positions, or title, or attainments, or nationality. The ploughman in the field, in his sight, is as noble as the king on his throne. The mechanic at his bench has a dignity which no earthly honor or degree can enhance. The humblest citizen has rights as sacred as heaven, and whose claims the arrogance of kings and emperors cannot discredit. God is no respecter of persons, of Jews and Gentiles, of whites and blacks, of pagan and Christian. He is interested in people. He is out for humanity. With him, "a man's a man for a' that."

I. Christian internationalism teaches that God's supreme effort is to produce character. In every nation he that feareth him and worketh righteousness is acceptable. God's struggle

is to develop in man's soul a reverence for the eternal, until under the spell of that reverence he shall do right. God is at work, not so much to change a man's surroundings, the government under which he dwells, the laws he must obey, the vocation he follows, the creed he professes, as to change the man himself. God's contact is with the soul.

II. Christian internationalism assumes that God can produce this kind of character in any individual, regardless of his nationality. Divine grace is as efficacious in the Oriental as in the Occidental. Regenerating power is as dynamic in the savage as in the child of civilization. God can convert Gentiles as well as Jews, Jews as easily as Gentiles, black races as well as white races, backward people as well as those in the van of progress. He can work in the heart of a cannibal and under the woolly scalp of a Hottentot to produce precisely the same kind of character as in the smug and self-satisfied peoples of the forward races.

III. Christian internationalism proclaims that the destiny of any nation is a matter of divine concern. God is interested in the development of America, but not less in the development of Africa. He resides on the North American continent, but he is every bit as much at home in South America. He desires the people of Nashville to enjoy good health, but he is no less concerned for sanitary conditions in Canton and Singapore. He is ready to bestow his blessing on a hospital or a school in any American community, but he yearns that sick and hurt people everywhere shall have the same blessing. He is on the side of law and order, of temperance and justice, for dwellers under the Stars and Stripes, but he is as keen that the ragged races which still dwell on the edge of the jungle should be every whit as civilized and comfortable.

God is out for humanity. He thinks of people, not so much in their tribal and sectional, their local and national, as in their elemental relations, their relations to him. He has made us for himself. By that act, we are his children. He is the great Father. He declines to ignore the fact of race kin. He could not if he would, for even God cannot ignore a fact. Race kin speaks in the fact of race sin—"As in Adam all died." It speaks in the fact of race redemption—"so in Christ shall all be made alive." It utters itself in the universality of the gospel invitation—"whosoever will may come." It throbs in the wideness of divine compassion—"God would have all men be saved." He is not a Hebrew monopoly, an Anglo-Saxon monopoly, an American monopoly, a white man's monopoly, a twentieth century monopoly. God is for all. He is like the sun that shines for all, like the flowers that bloom for all, like the beauty of the world and the glory of the morning, which fly in at every man's window. "God so loved the world." He is not provincial, but cosmopolitan.

IV. It is not nationalism, but internationalism, that makes a nation great. To be sure, a nation must not despise itself, nor allow itself to be despised. It should develop its own resources and protect its own citizens. It should be jealous for its honor, and concerned that its flag deserve and receive respectful treatment from other nations. It must, of course, claim its rights and should be able at all times to defend and maintain them. Cowardice and timidity are no more virtues in a nation than in an individual. The man who preaches peace at the price of national dishonor and disgrace is neither a statesman nor a patriot. A nation which permits its own citizens to despise it can never command the respect of other nations, or be of any influence in world concerns.

But a nation, like an individual, has duties as well as rights, and by every fair estimate these duties are not less sacred than these rights. It is something for a man to clamor for his rights, but nobler for him to discharge his duties. Is not the same true of a nation? That is not the noblest nation which arrogantly marches roughshod along the world's highways, insolently shouldering aside weaker peoples. The nation is noblest that uses its great strength for purposes of righteousness, justice and mercy, that so exercises its power as to

hearten and encourage the little and lesser peoples of the earth.

There is something greater for a nation than to save itself. The ethical code for the individual is not less binding on the nation. Christ was uttering a lesson for individuals when he said: "Except a grain of wheat fall into the ground and die, it abideth alone," but was he not teaching nations also? Shall we say that what is right for one man is wrong for a hundred million; that what is moral for the individual is immoral for the nation; that what God says to one man he revises and reverses when he speaks to a crowd? No, there is but one morality. It is the same for all colors, creeds, nationalities and worlds. God's code is international.

We are hearing much nowadays of "safety first" as a doctrine for conduct. It is well enough as a traffic regulation, but woefully inadequate as a national program. There is something else for a nation than "safety first." It is service first. The supreme question as to any course of national procedure should not be "is it safe?" but "is it right?" Is it for the world's welfare?" In his Bunker Hill speech, Daniel Webster said: "Let our object be our country, our whole country, and nothing but our country, and by the blessing of God may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace and of liberty, upon which the world may gaze with admiration forever." That sentiment has too much of the suggestion of the Fourth of July, and the wonder of the world, and the spiel of the side-show in the traveling circus, where, for the smallest coin, the obliging manager offers to expose to your surprised and admiring gaze "the only one in captivity." America must be more than a monument to gaze at forever. She must be of some service to mankind.

We are being driven to this conception of nationalism. We are living in days when a nation must look, not every one at his own things, but everyone also at the things of others. World conditions are demanding a nation that asks, not "Is it safe?" but "Is it right?" We must get out of the monument business. This is the creed that makes a nation great. It is the career that will lift America or any nation that follows it to the front rank among the peoples of the earth. If America's program is no bigger than its own welfare, it is doomed; but if it stands as a servant among the nations of the earth, and uses its power to better the lot of the last and least of the human race, then America has become something more than a monument to admire. She has become a saviour to adore, and all peoples will call her blessed.

V. It is this doctrine of Christian internationalism that the world needs. It is not the doctrine of the superior worth of any particular nation. The notion that any nation has acquired such extraordinary merit, has become so eminently cultured, and has reached such lofty altitudes of loneliness and solitude in the practice of virtue that the welfare of the world requires its supremacy, is a pipe dream, and quite silly; and the notion that this paragon of perfectionism among the nations of the earth, in order to establish its pre-eminence, is licensed

to a carnival of butchery, to a campaign of bloody war, in which all the ethical restraints and relations recognized by the individual are summarily sent to the scrap heap, is something worse than silly. It is blasphemous.

If world peace and concord are ever to become permanent assets of the race, we must cultivate Christian internationalism. We must recognize that the rights of Belgium are as sacred as the rights of Germany; that the rights of Poland are as sacred as the rights of Russia; that the rights of the long-down-trodden Armenians are as sacred as the rights of the Turks; that God is as much interested in the welfare of the little peoples, the Finns and Poles, the Armenians and Bohemians and Moravians, as that of the big nations engaged in this world conflict. We must recognize that might can never make right.

You will never lay the horror that stalks in Europe with the doctrine of nationalism, with the creed of a chosen people, with the dogma of a monopolized divinity. We must look beyond the national hedge. We must be able to see farther than America, than Great Britain, than Germany, farther than the Kaiser's myopic dream of Teutonic supremacy, farther than the twentieth century. We must feel the pulses of the race kin, until we can say of a truth that God is no respecter of persons.

VI. How is Christian internationalism to be established and promoted? There is but one way. It is through the Gospel of Christ. Internationalism is pre-eminently a Christian conception. I speak of Christian internationalism, but there is no other kind. Christ is the great international figure of the world. He is the Son of Man. Every nation finds itself in him, and the goal of his Gospel is nothing short of human brotherhood.

Therefore, the ambassadors of internationalism are the missionaries. They are the heralds

of human brotherhood. We speak of changing the views of people. The man who stops with that is narrow. The missionary is in the business, not so much of changing views as of serving people. He goes forth to establish schools and hospitals, to bring about right relations. Therefore, internationalism is just the secular and diplomatic name for foreign missions. The real statesmen of the world are the missionaries, with their message of racial friendship, and if the day ever comes when war drums throb no longer, and battle flags are furled, it will be because of the message they preach.

Therefore, in the name of internationalism, I ask you to stand by our Christian missions, to invest in a world enterprise, to get your shoulder under world burdens, to take up into your heart the weal of the weaker nations of the earth, and help make America not a monarch to gaze at, but a servant to bless, and a saviour to adore.

If there is one nation on earth that should hold this doctrine sacred, it is America. All nationalities are mingled in the making of an American. Our people have come from North, South, East and West; from China, Africa, India and the ends of the earth; from Teuton, Serb, Slav, Celt, Anglo-Saxon; Latin, Greek; all have mingled their blood in the crimson tide which courses through the veins of the average American. Here, under the stars and stripes, the blood of all nations is crying for racial friendship and good will. Our pulse beat is not provincial, but cosmopolitan. Surely God is speaking to us in the regnant summons of Him in whose veins runs the blood of every man, who was tempted in all points as we are, until nothing that is human is foreign to him, and whose marching order to nations no less than to individuals is: "Go ye into all the world and preach the Gospel to every creature!"

The Joys of the Aged Christian: For Old Folks Service

Rev. Andrew W. Blackwood

Text: "There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple." Acts 21:16.

The modern church is in danger of neglecting her aged saints. In her wise zeal for the children and for the youth, she is tempted to forget the spiritual needs of those who are no longer attractive to the world. In business and in pleasure the modern age seems to have small concern for any of the aged except the supremely successful, and so the church has all the more need to remember her duty to those whom the world is thrusting aside.

The world believes that "the days of our youth are the days of our glory," and that old age is to be feared. If we ask why this should be, we find in the writings of Cicero, himself a consummate worldling, a statement of the reasons which impel men to dread the approach of old age. If we add to his four reasons one other, which is closely linked to each of the four, we shall see clearly the contrast between the teachings of the world and the teachings of Christ.

Old age, says Cicero, is almost certain to bring with it bodily infirmities, which increase in number and in severity as the years go by. Such a remark seems needless, for on every side one sees living examples of the aged who suffer in their bodies. Step by step with increasing infirmity comes enforced retirement from active life. Even when the spirit is willing, the flesh is weak. From year to year our aged friend must gradually decline attractive opportunities to step out of the dull routine of life, and at least he must retire from that routine itself. The burdens become too heavy and the pace becomes too swift for the strength of a worker who is growing old.

Old age likewise abridges or ends the pleasures of life. Think of the aged friends in your own family circle; ask how many of the joys of their youth are open to them now, and what new pleasures have come into their lives as they have changed with the passing years. In many a youthful sport they are unable to take part, because they lack the strength or the training, and in others they have lost the desire. It is no wonder, then, that Dr. A. J.

Gordon could say: "The devil has no happy old men!" For they have lost their power to take part in the pleasures of youth, and have found nothing to take their place.

Added to these reasons for fearing old age is the thought of death. As this last great enemy steals away friends and loved ones, until ere long there are more of them on the other side than there are on this, the aged must turn their eyes more and more to that unknown day when they, too, shall lie down and bid farewell to earth. Is it any wonder that the apostle speaks of those who through fear of death are all their life-time subject to bondage?

Closely linked with these various reasons for fearing old age is its increasing loneliness. If one could be surrounded by all the friends and loved ones of yore; it would not be so difficult to endure infirmity and idleness and lack of pleasure, and even the thought of approaching death; but to face these gloomy prospects almost alone, so far as sympathetic understanding is concerned, is more than the aged children of the world can bear.

These reasons for dreading age are cumulative. In view of these facts, which find their confirmation in the life of almost any worldlying who is growing old, is it any wonder that explorers long searched for the fabled fountain of youth, and that novelists have busied themselves with this compelling motive? Think of Hawthorne's weird tale of Dr. Heidegger's Experiment, in which the three old gallants and the old hag woo back for the nonce the joys of their youth.

I. What sin does for the aged.

If we look back over the line of thought which we have traced together, we shall see all that the world, the flesh and the devil have to offer to the aged. If we enter the paths of sin, and manage for a number of years to elude the grasp of death, we shall find ourselves facing what? Nothing save darkness and despair! If there were no other argument against sin, this would be enough, and more than enough. Think what it does for the aged! It leaves them alone in a cold, cold world.

II. What can the Christian religion do for them? Can it restore the strength of youth to those who are beginning to feel that the grasshopper is a burden? In large measure, no. The joys of the aged saint are different from the joys of youth, for many of the joys of youth are physical, whereas the joys of the aged Christian are increasingly spiritual. If we look somewhat closely at these spiritual joys, and at the aged saints in whom they shine, we shall discover that we have no excuse for pity. We shall see in living form the power of the Christian faith.

What? Has the aged saint any hidden joy which compensates for the loss of manly vigor? Yes, that very loss of strength and health has been for him a means of grace, and who that values things spiritual would prefer to be strong without being good, rather than to be good without being strong? Who would shrink from bodily weakness and pain, if he knew that all these things work together for his spiritual good? Such at least is the way of God's providence and grace. As the earthen vessel grows older and older, the light which for the first

few years burned dimly, shines more and more, until at last it becomes too brilliant for its vessel of clay. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day."

III. The graces which are most distinctly Christian, are, as a rule, at their best only in the latter years of Christian life. Early do we learn the elementary lessons in the school of Christ, but not until we begin to grow old do many of us display in fullness of beauty the graces which the Master exalts in the beautitudes; poverty of spirit, meekness, mercy, pureness of heart, peace-making and resignation under wrong. Not until we are growing old do many of us become object lessons of that familiar verse, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Not until we are old do we enter into the inner meaning of the thirteenth chapter of first Corinthians, with its inspired description of love. And if we ask why the aged saint should be better than when he was young, let us remember those words about being made perfect through the things which he suffered. The aged saint knows the fellowship of Christ's sufferings.

IV. What can compensate the aged saint for enforced withdrawal from the more active walks of life? Growing power with God and with men is better than mere activity. In this noisy age we forget that influence is not often synonymous with spectacular methods. In the eyes of God and godly men, that venerable mother in Israel, sitting in her arm chair, unable to walk, unable to read, unable to do aught save to love and to be loved, is more powerful for good than many a famous man whose name strikes the eye in the morning newspaper, but who would scarcely be missed if he were to die. Not until that mother falls asleep do her friends understand that her gentle spirit has been the mightiest factor in their lives, and that her memory shall remain an inspiration and a joy. "They shall bring forth fruit in old age."

Such praise of the aged Christian mother is somewhat common in Christian circles, but what of the aged Christian father? In the mid-day of life he was a leader in every worthy cause, and as he is led step by step out of the more active paths, we pity him; but not until he, too, falls asleep do we arouse to the fact that his influence has been even stronger in these long quiet years before his translation, than in the years when the world was singing his praises. Not only is the good of those active years working on in the lives of those made better by his labors, but in these years of enforced seclusion his stalwart character, softened and beautified, has been to many a weary soul as the shelter of a great rock in a thirsty land. In the family, in the church, in the community, his presence has been a benediction. "They that wait for Jehovah shall renew their strength; they shall mount up as eagles; they shall run, and not be weary; they shall walk, and not faint."

V. What has Christ to offer that is better than the worldly joys of youth? "Assurance of God's love, peace and conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end." Such spiritual joys

are not unknown to any Christian, but they are to be found at their best in the aged. Such joys the world cannot give, or take away; it cannot even understand them, or detect their presence. With such joys in the heart, it is no wonder that a recent writer can speak of the glow upon the face of an aged man as he comes down from the place of worship. With equal truth he might speak of the glow on the face of the aged saint who has been reading his Bible, or engaged in silent prayer, or best of all, sitting at the Lord's table.

A Christian woman in our home town used to smile as she recalled the change in her feelings concerning old Mr. Branson, whom every person in that Quaker settlement addressed by his Christian name. When she and the other girls went tripping past and saw him sitting on the porch reading his thumb-worn Bible, they would say to each other in awe-struck tones, "Poor old Alan Branson! He's getting ready to die!" But as this girl grew to womanhood and learned those deeper lessons which the Master withholds from the babes, she used to look back on that familiar picture and say to herself that she had been mistaken. "Dear old Alan Branson! He was not getting ready to die! He was learning how to live! I don't wonder now that he was so happy!"

Yes, the fear of death dissolves before the thought of an endless life which has already begun. It is a fair question, indeed, whether we should speak of these worthy saints as old, for one is old when the years before are less by far than the years behind, and with all eternity stretching out before the child of God as an alluring prospect, we ought rather to address him in the words of the Psalmist: "Thy youth is renewed like the eagle's." "For this cause we faint not, but though our outward man perish, our inward man is renewed day by day." An aged saint who had seen much of the darker side of life, but who had retained unsullied his faith and his hope, lay down at last to wait until he should fall asleep. He had become known to many of us as a rare spirit, and it was my own good fortune to visit him in his last days, which were illumined

by all the consolations of Christ. He was not lonely, for his Lord was with him. Here was no need for comfort or cheer; in things spiritual Uncle Harvey was stronger by far than any of us. Here was an opportunity to see what the Lord Christ can do in a mere man. Listen! He is speaking; out of his weakness of body his spirit is shining.

"Sometimes as I lie here from day to day, I imagine that I am out yonder in the cemetery where nearly all of my loved ones are sleeping, and I think that I am there on resurrection morn, when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Such a saint is the finished product of the work of Christ on earth. On every side one may see the finished product of the world; and one does well to judge the church and the world, not by their raw material, or even by their half-finished product, but by their results when they have done their best, or their worst.

VI. In the presence of the typical aged saint, one may well remember how little the world offers to those who are beginning to grow old, and how much less it gives. Then one can thank God for the sort of fruit which even now adorns the tree of life.

Earth has nothing to show more fair than the aged saint. Every age of the Christian life on earth is beautiful in its time, but the beauty of youth is largely in its promise, whereas the beauty of old age is in its fulfillment of that early promise. The one is the beauty of the tree that is bursting into bloom; the other is the beauty of the tree when it is laden with luscious fruit.

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made;

Our times are in his hand

Who saith, 'A whole I planned,

Youth shows but half; trust God, see all, nor be afraid."

CANNED SUNSHINE: SERMON TO CHILDREN

REV. EDWIN HALLOCK BYINGTON

Text: "We love him because he first loved us," 1 John 4:19.

"Mother is in the kitchen, canning." That is what Helen said when I called at the farm. It was a beautiful autumn day, the trees were loaded with fruit, the vines were bending with great clusters of grapes, and the farm looked like paradise. Mother was busy canning peaches and pears. Into jars she put them and sealed them safe from air and germs. On a shelf was a long row of cans looking like pictures of dinners in glass frames. "But why trouble about canning a few peaches and pears when you could gather bushels from the trees?" I asked. Helen smiled and answered, "These are for winter dinners." Then she opened the pantry door and showed me the preserves—quince and apple-butter, pure grape-juice and jams—cans, cans on all the stands. Beautiful autumn canned for winter. Helen said they were winners. I am going to accept Helen's

invitation to a winter dinner of canned autumn.

We derive our heat from a ligneous substance that has lain for ages deep in the earth. We now take it out in black lumps, or cans, that we call "coal." When we warm up the coal, out comes the sunshine to light and warm our homes. A lump of coal is an old, black can full of sunshine. In the ash-can is what is left when the sunshine is taken out. Thousand of years ago God, like a loving mother, canned this sunshine for you and me.

Some rich men propose to erect a monument of coal to Philip Ginter. One hundred and nine years ago Ginter lived in a rough cabin in the forests of Mauch Chunk Mountain. While in quest of game for his family, whom he had left at home without food of any kind, his foot struck a black stone. By the roadside, not far from the town of Summit Hill, he built a fire of wood and threw pieces of the supposed stone

about it, so that the embers might last longer while he was roasting a fowl. He was surprised after a little while to see the stones glow and retain their heat for a long time. He carried a lot of the coal home and burned it there.

A monument to the man who discovered canned sunshine. On one side of the monument they should put the name God, who canned the sunshine Ginter discovered.

Now, I have a question for you to answer: "Why is love like a lump of coal?" Because love is canned sunshine. The heart is a vessel that God fills with love. When we "warm up" to anyone, the can opens, and love shines out to brighten and warm his life. A heart may be black and cold like a lump of coal, but inside there is love. Religion opens the heart and lets the sunshine in. If you want to get light and heat out of a lump of coal you put into the fire. If you want to get love out of a soul, you must put that soul into the light and heat of friendship and kindness.

A little boy declared that he loved his mother "with all his strength," and he was asked what he meant by the expression. After some little time spent in reflection, he said: "Well, I'll tell you. You see, we live up here on the fourth floor of this tenement, and there's no elevator, and the coal is kept 'way down in the basement. Mother is dreadfully busy all the time, and she isn't very strong, so I see to it that the coal hod is never empty. I lug all the coal up four flights all by myself, and the hod is pretty big. It takes all my strength to get it up here. Now, isn't that loving mother with all my strength?" The boy's heart was open, and the sunshine of love came out. Once he was a cross and crying baby. His mother took him to the warm heart of her love, loved him and loved him, until she opened his heart. He loved his mother because she first loved him.

At the great exposition it was the custom for the people to sign their names in the different state buildings. People who registered were asked to give their occupations, so that the books read like this: "John Smith, carpenter"; Thomas Brown, farmer." A little golden-haired girl asked if she might register. She was told to write her name and occupation. This is what she wrote: "Mary Jones, help mamma."

Christ came into this world with all the love of heaven in his heart for you and me. When we come close to him our hearts open and let love out. Our hearts are opened because his heart was first opened for us. "We love him because he first loved us." He died for us, so great was his love.

Here is a story: In a storm off the New England coast a few years ago a vessel was wrecked. It was impossible for the life-saving service to reach the drowning passengers and seamen. At last one of the men began to drift toward the shore. A line of life-savers was immediately formed, stretching out toward him into the sea. The drifting man came nearer and nearer, until the life-saver at the end of the line was able to reach him and pass him back along the line. He reached the shore in safety. The life-saver, in loosing his hand to catch the man who was floating in from the wreck, was dragged off his feet by the undertow, carried out to sea, and drowned. The rescued man was sick for weeks with a raging fever. When he finally recovered a peculiarity was noticed in his talk. No matter to whom he spoke, or what the topic of conversation, he always closed by repeating, "A man died for me once! A man died for me once!" He never forgot it. He wanted others to know it.

Love is canned sunshine. Youth is the time to fill your heart with love. Then when you grow older and sickness and trouble come, you can open a can to brighten your life.

PREVAILING PRAYER

REV. A. C. DIXON, D. D.

Text: "One of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

I. Prayer is asking God to give or do something. Prayer is not praise; it is not worship. Praise ought to go with it; thanksgiving and worship ought to be mingled with petition; but prayer as defined by the Lord Jesus is asking God to give or do something, "Ask, and ye shall receive." "If ye shall ask anything in my name, I will do it."

God's gifts we need, but more than gifts we need the giver. God himself at work is the need of the church. Andrew Murray's great book on Intercessory Prayer has this proposition as its basis, that in dealing with his people God works in answer to prayer; not preaching, not organization, but prayer. If we trust our preaching, we shall get what preaching can do. If we trust our money, we shall get what money can do. If we trust our organization, we shall get what organization can do. But if we pray and trust God, we shall get what God can do, greater than all preaching, money and organization.

II. Let us go a step further: Prayer is ask-

ing God to give or do something within the circle of his will. It is unthinkable that God should give or do something outside the circle of his will. That would be immoral.

"This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us." And his will is a large circle. Salvation for the lost is the will of God. The Holy Spirit for service is the will of God. Workers for the harvest field is the will of God. Pray that they may be sent forth.

There are many things about which we ought to say "Thy will be done;" but when God has revealed to us his will, we may omit that, and confidently expect him to answer all we ask within that circle. We know that it is God's will to save the lost, and that it is his will to give us the Holy Spirit, for he has told us so. It is his will that harvesters should be in the field; it is his will that his people should be sanctified. The circle of his will about these things is clearly marked, and prayer is asking God to give or do something within the circle of his revealed will.

III. Another step: Prayer is asking God to give or do something within the circle of his

will specified by human wish and will. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Lord, have mercy on us." "What will ye that I should do unto you?" "Lord, that our eyes may be opened." Then, "straightway they received their sight."

The Lord waited for the general wish to be specified; and in order for prayer to be answered it must be definite. The man who came at midnight asked for three loaves—not four loaves, but three; and he pleaded for the three because that was what he needed.

General prayers amount to little. They may be helpful as a spiritual exercise; we may get a sort of reflex blessing from them; but the prayers that secure the gift and act of God are very definite. "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." Focalize your prayers, and tell God exactly what you want.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that are the Lord's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Remind God. He asks you to do so. He requests you to disturb him. "Give him no rest" until your Jerusalem—whether it be this church or some other work upon your heart—shall be made a praise in the earth.

Along the line of this definite, specified request comes importunity. When there is something definite which you feel that you must have, you are certain to be importunate. And we are told to press the plea, to come again and again, reminding God of the definite request until it shall be granted.

IV. Again: Prayer is asking God to give or do something within the circle of his will, specified by human wish and will in the name of Christ. Of course, for the sake of Christ, but that is not all of it. In the name of Christ means within the character of Christ. "Name" in the Bible stands for character. Prayer within the circle of God's will is in the character of Christ. It would be unfitting to ask an honest man to permit you to steal, a truthful man to permit you to lie. And asking the Lord Jesus Christ to do something outside the limitations of his character is equally incongruous. Bring your desire, your definite need, to the test of the character of Christ. Ask, does this harmonize with what I know to be the character of the Lord Jesus? Is it within the circle of God's will? If so, I may press my claim; I may press and keep on praying until the answer shall be given.

V. A step further still: Prayer is asking God to give or do something within the circle of his will, specified by human wish and will, in the name of Christ, that the Father may be glorified. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." For God to answer a selfish prayer would be to cultivate selfishness. For God to give what you wish to consume upon your own pleasures, would be to pander to a worldly spirit.

A good woman came to me and said: "Oh, pastor, pray that the Lord may restore my health." I said, "My sister, what do you want with health?" I knew up to that time she had

been spending it in frivolities. She replied, "I cannot attend to my social duties." She wanted a restoration of health that she might continue to waste it upon her selfish desires. For God to answer a prayer of that kind might really be doing her an injury. "That the Father may be glorified." Is it your purpose to glorify God? Is that your single wish, or are you trying to promote some selfish interest? Are you willing that all your efforts shall make simply for the glory of God? If so, press your petition, and the more definite it is, the sooner it will be granted.

VI. Finally: Prayer is asking God to give or do something within the circle of his will, specified by human wish and will, in the name of Christ, that the Father may be glorified, while we are in fellowship with God and with one another.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If you are abiding in Christ as the branch abides in the vine; like the branch asking the vine for sap and life, that it may be fruitful and useful, ye may ask Christ what ye will, for there is no discord between the will of the branch and the will of the vine, and no discord between the branches themselves. "I am the vine, ye are the branches." Vine and branches are one, working together for the single purpose of fruit-bearing.

"If ye abide in me." That means more than child-life. The child can be five thousand miles away from the parent and yet live; but if the branch is a thousandth part of an inch away from the vine, it dies. Branch-life means abiding life; and if you are in harmony with God, God's thoughts and God's will and God's purpose circulating through your spiritual arteries and veins, what you ask for will be the expression of God's wish and will. "Whatsoever ye ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight." There is to be no discord between us and God.

VII. But "when ye stand praying, forgive, if ye have aught against any." There is to be not only harmony with Christ, but harmony with Christians, harmony with your fellows. The unforgiving spirit prevents an answer to prayer. When you pray, stop and think: Am I in harmony with God? Am I willing to do his will? Am I at variance with my neighbor? Have I an unforgiving spirit towards anybody? If so, bring that under the blood, and have God to touch it away before you go a step further in your prayer. Harmony with God and a forgiving spirit towards everybody is necessary to successful praying.

If I were to take a census now as to how many of us spend every day of our lives half an hour in prayer, how many would respond? Such a census was taken in a ministers' meeting in New York City, when 150 pastors were present, and very few responded. More responded that they spent fifteen minutes a day in prayer, and a still larger number that they spent ten minutes. When it came down to five minutes, all of them rose; but one man said, "I am afraid I am lying now; for I am not sure that I spend five consecutive minutes any day in prayer."

"Thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Prayer may be public or private, but all prayer is secret; it is always a personal transaction between the soul and God. Whenever you pray, in private or public, enter into the inner chamber; shut the door; and let there be a personal dealing between God and you, and God that heareth in secret will reward you openly.

Before the grave of Lazarus our Lord Jesus "lifted up his eyes and said, Father, I thank thee that thou heardest me"—not "that thou hearest me." Go back three days, and you will find that in Perea the Lord Jesus had heard of the death of Lazarus; and somewhere between the place where he heard of it and that sepulcher, potentially Lazarus had been raised from the dead. "Father, I thank thee that thou heardest me back there. I know that thou always hearest me. I knew it then. My prayer was answered before I got there. Lazarus to my vision of faith was alive." Our Lord was heard in secret and rewarded openly.

It was in secret that God heard Elijah, and the heavens were locked; and then in secret that God heard Elijah again and the rain came.

Melancthon's knees at his death were found to be calloused with much kneeling, and Martin Luther said, "To have prayed well is to have studied well." He spent three hours every day in the inner chamber with God, and the Reformation was his reward in public.

Now there are ten thousand Lazaruses within half a mile of us in their spiritual graves. Can they be raised? Not by walking out in cold blood in front of their sepulchers and saying, "Lazarus, come forth!" What you say will be sounding brass and a tinkling cymbal. The dead will remain dead. What we need is to raise the dead before we go to the sepulcher; to gain the victory before we reach the battle-

field. Gain the victory in secret with God and the public reward in answered prayer will be certain.

In the early ministry, a revival broke out in my church unexpectedly on a rainy day. Rather, it was in a schoolhouse adjacent to the country church where I was preaching. The Lord gave us nearly a hundred conversions within less than ten days, and I could hardly explain it. I was not expecting it, and I did not find anybody else who was expecting it. On the last day of the mission it was explained. A motherly woman came up to us, grasped my hand, and with a trembling voice said, "Oh, my boy"—for I was but a boy preacher—"when I heard that you were going to preach here Sunday afternoon, though I was sixty miles away teaching school, I said, 'I will spend every minute he preaches waiting upon God to save those in the community where I was born and reared. When news reached me that you were preaching every afternoon and evening, I dismissed my school half an hour earlier that I might pray, every hour you preached, for God to save my brothers, sisters, nieces, nephews and neighbors. Of the forty-one whom you received into the church this morning, one was my brother, another my niece, another my nephew, all of them my neighbors and friends. God answered my prayer, and I have just come to rejoice with you.'" I saw the secret of it then! There was a woman in the inner chamber, with the door shut, and God who heard in secret had rewarded openly.

The need of today is the church in the inner chamber with God, gaining the victory for the home and foreign field. "Lord, teach us to pray." Not how to pray, or what to pray, though he does teach how and what. But we know better how to pray and what to pray than we pray. If Satan can keep us so busy with other things that we neglect prayer, he will defeat us.

ILLUSTRATIVE DEPARTMENT LITERARY ILLUSTRATIONS SELECTED BY GEORGE M. GRAHAM

Heroic Nurses.

(362)

From the American Hospital at Neuilly, in France, comes a splendid illustration of the heroism which this war is liberating. It is not only the soldier who is entitled to the V. C. There are doctors and nurses who have earned it over and over again. Think of the brave English nurse, Miss Mary Davies. She learned that Dr. Taylor needed an uncomplicated human case of gas gangrene to test a remedy he thought he had discovered. Without revealing her intentions she took a room near the hospital, and one day Dr. Taylor received a note from her begging him to come at once to make "last experiments." The doctor found that she had given herself an injection of the culture used in the experiments on guinea pigs. Two hours afterwards symptoms of gas gangrene developed. She had furnished the doctor with a pure case of gas gangrene. The doctor injected a quinine preparation with which he had been conducting his experiments, and in twenty-four hours the patient was out of danger. The treatment is now in force in the

American Ambulance. The courage here revealed is of the highest order, for it was displayed without the stimulus of excitement or anger. Health and life were risked that the lives of others might be saved. This is the valor that merits the C. C., the order of Christ's Cross, and it is being shown by thousands of men and women who are not in the firing line. —The Sunday School Chronicle and Christian Outlook.

A Way of Escape.

(363)

"Make hay while the sun shines," is the way the old proverb runs. What do you understand by that? We were being shown through the "works" of a gigantic trans-Atlantic liner. Away down in the hold, far, far below the water line, the assistant engineer showed us the walls of the water-tight compartments. The compartments made absolutely water-tight divisions of the ship into sections, and should a hole be made in any one spot of the hull that compartment could be closed off and no water pass into any other, and the ship would be in

no danger. There was an opening in each compartment down there in the hold. It was closed by a great solid steel door; these doors weighed many thousands of pounds each, and were controlled by electric buttons away up in the pilot-house. "Now, suppose," said the assistant engineer, "that there was an accident, and the officer on the bridge pressed the buttons that closed all these steel doors and some men were shut in a compartment. How could they get out? That has been provided for in this way. Do you see this button right here beside the great door? The man who is shut in will just press this button and the door will rise slowly and then slowly close again, and while it is open he can slip out and save his life." Thus it is with life, says Jesus; while you can save your life you must do it, for when judgment is here the door of opportunity is forever closed.—James M. Stifer, D. D., Sunday School Times.

Signals Mixed and in Distress. (364)

"Strikes me that the Sky Pilot's struck a streak o' bad weather," Cap'n Ned Morrison reflected, as he nestled back in his own corner of the pew and made a brave endeavor to follow the wanderings of a strangely involved sermon. It was so lamentably involved and the preacher so constrained that Cap'n Ned was half inclined to regret the luxury of a Sunday ashore, and to wish himself aboard the "Tartar," which, as all the boys and half the men in Liverpool will tell you, is one of the trickiest little tugs on the Mersey. Now and again he glanced from the slim boyish figure in the pulpit, whose voice had somehow lost its ring of assurance, to the people who listened, and in other faces also he fancied that he could detect the sign of perplexity. In the end he gave the credit for the mystery to "a streak o' bad weather," and this conclusion he repeated in the first hour of the following day when, along with Tom Roberts, his engineer, he waited in his cabin for his sailing orders.

"Why, what sort o' signals was he flying?" Tom asked, and was given to understand that these were somewhat difficult to set forth in speech.

"You wanten t' be there yourself," the skipper explained. "Chiefly what I know is that he hung out a mixed string o' flags, every bit o' bunting spelling distress. And I'll own t' being worried, because he's a likeable lad, though mebbe a trifle young for a pilot's berth, and I've fancied that he'd make a man if he lived long enough. Besides, him and me have got reg'lar chummy, for as you know he's took quite a fancy to a run out on the tug or an hour at the docking. And now—"

"What were his points?"

"That's part of the bother. As far as I can work it out he hadn't got any. Acting as a sky pilot should, he laid himself out t' give us a set of sailing rules, but you couldn't tell whether he wanted you to lock in or go to an anchor or send up a rocket for a lifeboat. It was all mush, and you'd an uncommon feeling that the Sky Pilot was just as flustered by the mush as the folk he was giving his rules to. And you know yourself, Tom, that the main thing about piloting is to be dead sure of your bearings, and set your course according."—Oswald Wildridge, in *The Sunday at Home*.

Bringing Out the Invisible. (365)

Many of you here remember the introduction of postcards into the economy of Great Britain, and the disgust with which it was received by many. The idea of writing your letters practically in public! Why, everybody could see what you had written (and probably everybody would be thirsting to see, by the way). A commercial man saw his way to a fortune, and he got out and placed on the market an invisible ink. What you had to do, of course, was to write the address on the stamped side of the postcard in ordinary ink, turn it round, dip another pen in the invisible ink, and proceed to write your sweet nothings on that side. Then you could put it in the pillar-box without any fear of the most inquisitive postmistress that was ever found in a post-office. Yes, but would your friend at the other end be able to read it? Ah, wait a minute! Of course, he was in the know, and he had to take the postcard and hold the invisible ink side in front of the fire. Gradually the fire pulled out the ink, so that now he that runneth might read. Now is the discerning of the postcard! There, in the presence of that fire, what was invisible is quite clear. Now, that is what Jesus Christ is saying. Now is the discerning of the world. There, in the presence of the Lord Jesus Christ, in the presence of the hot fire of the Redeemer's passion for humanity and zeal for righteousness and God, everybody and anybody seemed to have to be himself. The great force of his life must declare itself. Character was fixed. He that was filthy, filthy; he that was righteous, righteous; he that was penitent, penitent; and so on, all through human character. Caiaphas, Pilate, Judas—or take the other side, the penitent thief, the man with the sponge—all have to act their own part. They must be themselves. They cannot be anybody else. They had to be true to the great principle, whatever it was, upon which their lives were really moulded. Now it is clear. You did not know Caiaphas until that hour. You did not know Pontius Pilate until that hour. You did not know the penitent thief until that hour. But there, in that hour, he is absolutely discerned, and he that runneth may read. What was true of individuals was true of the world, says Jesus. There is Calvary, and there you get the very spirit of the world. In the presence of that innocent Sufferer who bears the sins of the world the sin of the world has to declare itself.—F. Luke Wiseman, B. A.

Fiddling While Rome Burns. (366)

Another great lesson which the church must bring home to the nation is the lesson of selfishness. There are many signs of selfishness in our day; but there are other signs that are disturbing. Every great national crisis is a day of judgment. You never have a great question that agitates a nation but you see the sheep and the goats. They range themselves on their own side—the sheep on the right and the goats on the left. You have plenty of people today who are anxious that their pleasures shall not be interfered with in this great hour of tragedy and agony. In 1815, when the Allies entered Paris, a popular play was being performed in one of the theaters, and because the cannon rattling over the stones interfered with

the sympathetic attention of the playgoers, they shut the door of the theater. A national tragedy interrupted the gaiety of the hour, and they shut it out of their presence. We have got people of this type today. They want to be on the race course, on the football field, whoever may be in the trenches. To them the gaiety of the nation is more sacred than its sorrow.—W. L. Watkinson.

• Making a Monkey of His Conscience. (367)

I am reminded of a story that I lately heard about a manufacturer of war supplies whose conscience was uneasy over what he knew to be inordinate profits. He said it would do no good to reduce his selling price, because the middlemen would absorb the difference. He had, therefore, resolved to set aside for himself what he deemed a fair and legitimate profit and to invest the remainder in war bonds—a happy combination of real high-mindedness with a subtle consciousness that he has a fair chance to get his money back after all.—P. Q., in Nation.

Munition Makers' Prayer. (368)

The Cornish wreckers are said to pray: "Oh Lord, we do not ask that there should be a wreck, but if wreck there must be, grant that it may take place on our beach."—James F. Muirhead.

Overcoming Evil With Good. (369)

Is not this the better, the more rational way? What is so amazing in this time as the fact that South Africa is with us (England)—that a nation which ten years ago would gladly have seen us blotted out of existence is sending its sons to fight side by side with our sons? Here and there are a few foolish men who have gone out and rebelled. That is not surprising. The amazing fact is that the whole nation of Dutchmen in South Africa has not seized this opportunity to pierce our vitals once again. Why? Because when the day of reckoning came we at least tried to overcome evil with good. We treated them as men. We gave to them a place in our councils. We invited them to our consulting chambers. We worked side by side with them for their interests and for the interests of their children. It is for that reason, because they believe—nay, they know now—that in the British soul there is something like justice, that they are with us. Let us not forget it. In our great international struggles it is possible to overcome the evil with the good.—A. C. Hill.

The World's Work and a Battle. (370)

In spite of the trench method of modern fighting this war has provided some spectacular sights. At the time of the battle of the Yser the English channel fleet zig-zagged up and down the coast, driving big navy shells into the German lines, and the Germans brought up their heavy siege guns to keep them off. So the duel went on, day after day, the English cruisers impeding the advancing German columns and the German siege guns raising great geysers of white water as they hailed their projectiles around the ships.

It became one of the sights of the Belgian coast and the people who had been marooned in their summer homes along the seashore sat all

day long intently watching the novel fight on sea and land. The line of the contending forces was also marked as plainly as if the bounds had been laid out according to the rules of the game—this game that knows no rules. It was a long string of towns which ran due south beside a railroad. The railroad ended in a pier, and that made it easier yet to watch from the long curving beach which sweeps as in an unbroken line as far as Dunkirk.

I walked all day along that beach towards the pier, my eyes fascinated by the play of shells around the ships. As evening came on the conflict became terrific. The Germans were advancing in large bodies to seize Nieuport, and the English cruisers, getting the signal, gave them broadside after broadside. Tongues of flames shot out from the guns by the dozens, and the siege guns in the dunes tore the surface of the sea to pieces with their mighty shells. It was a magnificent, a stupendous spectacle. It would take the press agent of a circus to find adjectives to do it justice.

As I slipped up towards the pier into the hushed vortex of the battle, I noticed many men and women before me knee-deep in the shallow water. They seemed so intent on what they were doing, they might have been working under a charm. So I asked a passing Belgian soldier what they were. "Shrimp fishermen," he replied.

I could hardly believe it. Here was a land and sea fight the like of which had never been seen before in the history of the world, and the shrimp fishermen did not even lift their heads. But, as I reached the water's edge, drawn by a curiosity to see what manner of people these fisherfolk could be, there was a burst of shells that commanded attention. The water at my feet shook under it and the shells shrilled into our ears as they passed overhead.

At that a bare-legged fisher-girl, standing near, straightened her young body and stared for a moment at the ships. But the next moment she was at work again.

"How can you work in the midst of this battle?" I called to her.

She regarded me a moment with her blue Flemish eyes, and then she replied: "The tide ebbs and flows just the same."—Arno Dosch, in Pearson's.

Sharing the Highest Things. (371)

"All that Christ asked of the world," said Lamennais, "was a cross on which to die," and mankind, under the inspiration of this great gospel, would be like the Master. Men would not ask, "How can I get honor, wealth and recognition?" but, "How can I find a point from which I can serve, a cross on which I can offer myself?"

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured
forth,

For love's strength standeth in love's sacrifice,
And he who offers most has most to give.

That would be the spirit of men. Men actuated by such a spirit would not permit the futile struggles for social station or the destructive effects of trade competition to disturb the brotherhood which is essential to mankind. Every one would rather desire the lowliest place until forced to a place where he could serve better.

Every human being would find his real welfare only in the welfare of the whole. Under such a condition of things wealth would be produced just as much as at present, because another motive would have intervened. At present men toil for wealth because they wish to possess it, but under ideal conditions men would toil for wealth because they wished to give it. It would seem to them of supreme importance to increase the productivity of the world in order that every one should share in it, and that those who are least favored might get some of the blessings which have come to those who are most favored. Instead of each man trying to secure as much as possible for himself, the ideal would always be to produce as much as possible in order that the common stock might be as great as possible, and that none should be entirely without the supreme blessings of material life. In a word, the effect of that gospel working upon the social life would be very much what Socialism dreams of, but it would have some characteristic differences. The socialistic ideal would be reached not by force, not by coercion, but by an inner principle working in every human heart. One of the characteristic differences would be this—that the distribution of wealth would be almost automatic, for as love would fill human hearts, the impulse to share would be the strongest impulse in humanity, in society, and, as water finds its own level, so wealth would find its own level, equitably and surely diffused by the universal principle of wishing to benefit and wishing to help the world. There would be also this characteristic difference between socialism and Christianity, that whereas Socialism contemplates only the diffusion of material wealth, evidently the Christian ideal would contemplate a similar diffusion of the spiritual wealth of men, for, as wealth of the spirit is greater than the wealth of matter, it would be more important to share it, and as the Spirit of God would dwell in men completely, they would be eager to share every spiritual blessing. The joys of the intellect, the beauties of art, the charm and dignity of human life, the delights of the world of nature, scenery, everything that makes life rich spiritually, everybody would want to share; no one would think of possessing these things without also thinking of giving these things. The socialistic dream, therefore, would be realized more fully than Socialism contemplates, for it would be the prompting of an inner principle to make every one share what is good for them, and naturally it would come as an inevitable impulse to give to those least endowed the greatest of all; to make up for their defects the generous spirit of humanity would shelter the most helpless and forlorn, would minister to the weakest and the least endowed.—R. F. Horton, M. A., D. D.

Died Before the Battle. (372)

We read of a railway accident of brave soldiers on their way to the front, hurried to an awful death. In the midst of the noise and confusion and suffering, a dying soldier was heard to exclaim, "If only it had been a fight!" (fight). We have no key to the reason of such mysteries. We can only, as we read the record of the unselfishness and bravery of the survivors, thank God that so much of good remains in our

fallen nature; we can only believe that, even through our mistakes, our forgetfulness, our frequent neglect of duty, God's purposes will get themselves worked out at last, and that God's purposes all tend to the uplifting, the welfare and the ultimate good of the race.—H. W. Morrow, M. A., in *The Christian World Pulpit*.

WORK.

There is probably more advancement being made along educational lines in recent years, than in most any other branch of human endeavor.

In planning the Panama-Pacific Exposition, the directors not only realized the importance of making the educational advancement a feature of the Exposition, to the extent of providing a special building for it, the Palace of Education, but they also realized the importance of motion pictures as a factor in this educational advancement and provided two complete model motion picture theaters in the Palace of Education where educational films could be shown to the best advantage. It is of interest to note that, after due consideration, the Simplex Motion Picture Projector was selected as a machine of the highest standard, and used in these theaters. Here educational films of every description were shown; thousands of educators not only from all parts of the United States, but from foreign countries, found this exhibit one of the most interesting and instructive at the Exposition.

The Simplex machine is especially adapted for educational work, as it is equipped with special fireproof features which include an enclosed mechanism, among many other special safety features. It was selected by the United States government War Department after exhaustive tests, extending over from three to four months. The machine was given the highest award at the Panama-Pacific International Exposition.

HIS ONLY GUIDE.

The distinguished and well-beloved bishop of a certain Southern state is so absentminded that his family is always apprehensive for his welfare when he is away from them.

Not long ago, while making a journey by rail, the bishop was unable to find his ticket when the conductor asked for it.

"Never mind, bishop," said the conductor, who knew him well, "I'll get it on my second round."

However, when the conductor passed through the car again, the ticket was still missing.

"Oh, well, bishop, it will be all right if you never find it!" the conductor assured him.

"No, it won't, my friend," contradicted the bishop. "I've got to find that ticket. I want to know where I'm going."

WHAT HE WANTED.

He went into a store to buy his friend a comb for Christmas. He was a Boston man, and he was careful of his grammar and of other folks' grammar, too. He asked for a man's comb. "Do you want a narrow man's comb?" asked the clerk. "No," said the careful grammarian, "I want a comb for a stout man with rubber teeth."

ILLUSTRATIONS FROM LIFE

REV. T. M. FOTHERGILL, Ph. D.

Parental Authority? (373)

Prov. 22:6; Prov. 13:24.

In a recent address, ex-President Taft made it very clear that in every home wise parental authority was very necessary. Some children grow up without any parental restraint. This is very clear in the following letter which a fond mother sent to the headmaster of a certain school, and which the ex-President read. Here it is: "Dear Sir: Here is our Willie. Willie is a noble boy. He has been a little lax in his studies. He is impetuous and sometimes breaks rules, but he is a noble boy. Do not be severe with him. Do not punish him. We have never been severe with him or punished him at home except in self-defence." In a case like this it looks as if the father and mother ought to be punished as well as the boy. Probably they will all come in for their share in days to come, and they will wonder why they are reaping such a harvest.

The Result of Deceit and Trickery. (374)

Deceit undermines confidence and saps the foundation of trust. A striking example of this is seen in the early days of Canada, when Cartier discovered Quebec. On his first voyage he succeeded in winning the friendship of the Indians, who proved to be very helpful to him in getting acquainted with the new country. On leaving for France, however, he took with him, by trickery, their chief, Donnacona, and nine of his men, as prisoners. He did this to show the King of France what kind of men the Indians were. But when Cartier, five years afterwards, made his second voyage to the New World, he had to face the results of his intrigue. When asked for their chief and his men, Cartier told the Indians that the chief was dead and his men were living as great lords in France. The Indians were never satisfied, for Cartier had taken their confidence by his deceit. They felt he could not be depended on. Men who can be trusted are needed everywhere. Integrity, honesty, reliability, will be found to be sure means of confidence and success.

Woman: Man Does Not Understand. (375)

Some one has been interviewing Mr. Bok, the editor of the Ladies' Home Journal. Among other things, the editor of this popular magazine made a strange confession, when he said: "Once for all let me make it clear that I do not understand women. No man does or can. The man who claims to understand them is an idiot. It is not given to man to understand woman, any more than woman understands man. The sexes will always be a mystery to each other. It was so ordained."

Disagreeable People. (376)

Prov. 18:24.

We are often meeting with disagreeable people, but they are not usually as honest in confessing their ugliness as was the following Scotchman: The church was voting on a call to a new pastor. There were only a few negative votes, and one of the minority arose, and graciously proposed that the vote be made unanimous. But in an instant a stern old

Scotchman jumped to his feet, saying: "There is one thing you might as well understand right here and now. I'll let you know that there'll never be anything unanimous in this church as long as I am in it." The people believed what he said, too. And there is no doubt this man has got a great many relatives that are neither Scotch nor Presbyterians. Friendliness and agreeableness are better things to have than such an ugly disposition.

Adventists and Prophecy. (377)

The editor of the Christian Guardian has pointed out that the Adventists have made an increase of almost ten per cent since the war began. The reason is that the magnitude of the war has stimulated many inquiring minds to connect it with the prophecies of Scripture. All the prophetic books have been ransacked as never before to discover anything which may seem to refer to the war. This has undoubtedly helped to add 12,000 recruits to the Adventists. Interest in these pro-political sections of the Bible always increase when unusual events take place. Examples are found in the appearance of comets, great earthquakes, and especially great wars. "Take heed that no man deceive you," is sage advice to any one who is dabbling in these things.

Wife—Husband. (378)

A weekly has the following item which ought to stick in many a man's crop: "The happy wife is not a woman who has married the best man on earth, but one who is philosophical enough to make the best of what she has got." But, says the editor of the aforesaid weekly, "while we admire any woman who makes the best of what she has got, we must frankly admit that some of them have got precious little."

Conscience: On Good Terms With You. (379)

1 Tim. 3:9.

Whatever happens, it is best to keep on good terms with your own conscience. This is shown in the following incident recorded in the "New Guide:" "There's just one enemy I can't afford to have," said a young man who was in a position in business where many influences came within daily life. "Who is that?" asked his companion. "Mr. —" naming a man of prominence who was suspected of influencing smaller men overmuch toward his own interests. "No, indeed, I wasn't thinking of him. The enemy I cannot afford is my own conscience. As long as that stays in friendly relations with me, I can worry through, no matter how many other enemies I have. But to be on bad terms with one's conscience—that's the thing that paralyzes a man's courage." Ahab and Judas got at cross keys with their conscience and had a bad time of it.

Some Women Ruin Their Husbands. (380)

In a review of the late Lord Lytton's life, a curious fact comes to light, in the manner in which he must have been influenced by his wife. It appears that while he was ceaselessly industrious, and achieved a remarkable success by his pen, he yet labored under some peculiar dif-

faults, among which were his deafness, an irregular life, and a smoker of opium. But the greatest obstacle was found in the unwearied venomousness of his wife. "With whom he had furious and life-long battles, a wife who gave the whole strength of her passions and her brains to the task of ruining him, and never left off." It is commonly said that some men are made by their wives, but just as true is it that some are undone by domestic infelicity. Much better is it when a team pulls together.

The Success of An Unholy Life. (381)

Supposing a wicked man succeeds in his wicked life, what will he do at last with his wicked success? What comfort will he then possess? What satisfaction? As an English writer says, "Every day the express train speeds up the valley, making the hills echo with its shriek, and the earth tremble under its passing, while it whirls on its course like the wind. Every day out through the farm-yard gate bounds a little black dog, barking and yelping furiously, and chasing after the train until it is out of sight, and he is utterly spent and breathless. The slowspoken farmer, watching the performance for the thousandth time, put his long-felt curiosity into words thus: "Now I wonder what that silly dog thinks he would do with the train if he ever could catch it." And as one has said, "You can catch the Devil's express. Where will it take you?"

Thrift and Economy. (382)

At present we are reading much of economy in the lands associated with the war. Extravagance is decried, and thrift urged, in order that the people may be in a better financial position to meet the needs of the war. But even apart from the war, there is always need for the spirit of thriftiness. It is a poor disposition that is able carelessly to say, "there is always more where that came from." Sir L. Burton has a very timely article on "Thrift," in a late issue of the British Weekly. In part he says: "Nothing is to be lost, neither food, nor fuel, nor raiment, nor health, nor energy, nor time, nor talents, nor opportunity. If all these things are economized to the utmost the gain to each individual and to the nation will be so great as to be almost incredible. Mustard is a small item in the expenditure of a household, but the result of want of economy in it is shown by the story of a mustard manufacturer who had amassed a large fortune. One of his friends remarked that it was extraordinary that he should have made so much money out of an article which people took in such small quantities. "I did not make my money," said he, "out of what people ate, I made it out of what they left on their plate." "Gather up the fragments," the little bits of things that make up life, and when utilized, how great will be the results.

POINTS FOR PREACHERS.

From book with above title by G. W. Varley.

Christian Brotherliness. (383)

When the deacon, St. Lawrence, was asked, in the Decian persecution, to show the Prefect the most precious treasures of the Church at Rome, he showed him the sick, the lame, the blind.

"These Galileans," said Julian the apostate, "nourished not only their own poor, but ours as well."

"It is incredible," said Lucian, the pagan jeerer and sceptic, "to see the ardor with which those Christians help each other in their wants. They spare nothing. Their first legislator has put it into their heads that they are all brothers."

In the year 252, a plague raged in Carthage. The heathen threw out their dead and sick upon the streets, and ran away from them for fear of the contagion, and cursed the Christians. St. Cyprian, on the contrary, assembled his congregation, told them to love those who cursed them, and the rich working with their money, the poor with their hands, never rested till the dead were buried, the sick cared for, and the city saved from destruction.—Archdeacon Farrar.

Real Gratitude. (384)

A rich youth in Rome had suffered from a dangerous illness. On recovering his health, his heart was filled with gratitude, and he exclaimed: "O Thou all-sufficient Creator! could man recompense Thee how willingly would I give Thee all my possessions." Hermas, the herdsman, heard this, and said to the rich youth, "All good gifts come from above; thither thou canst send nothing. Come, follow me." He took him to a hut where was nothing but misery and wretchedness. The father lay on a bed of sickness; the mother wept; the children were destitute of clothing and crying for bread. Hermas said, "See here an altar for the sacrifice; see here the Lord's brethren and representatives." The youth assisted them bountifully; and the poor called him an angel of God. Hermas smiled, and said, "Thus turn always thy grateful countenance, first to heaven and then to earth."—J. Krummacher.

His Brother. (385)

It is related of the late Mr. Spurgeon that on one occasion he found a boy on the streets, ragged and hungry. Taking him along with him home, the good pastor fed and clothed him, and then, kneeling down, prayed for the friendless boy as only he could pray. Several times in the prayer he spoke to the Almighty as "Our Father." When the prayer was finished, the boy said, "Did you say 'Our Father'?" "Yes, my boy." "Yours and mine?" "Yes," was the reply. "Then we are brothers?" "Yes," gravely replied the pastor, and then he talked to him of the Lord Jesus Christ, and finally, on taking leave of him, gave him a letter to a certain boot dealer for a pair of boots. A few days after Mr. Spurgeon was passing the boot shop when the dealer saw him, and called to him. "I had a strange thing the other day," he said. "A boy came into the shop and asked for a pair of boots, saying his brother had sent him, and when I asked him who his brother was he said you were." "That is right, said Mr. Spurgeon, "and he is your brother too, and if you like we will share the cost of the boots."

"Glory": A Soldier's Estimate. (386)

Sir Charles Napier, so distinguished for his military service in India, on receiving a despatch from the English government making

him governor of Scinde, with additional pay, and ordering a triumphal column to be cast from the guns he had captured, wrote:—"I wish the government would let me go back to my wife and girls; it would be to me more than pay, glory, and honor. This is glory, is it? Yes. Nine princes have surrendered their swords to me on the field of battle and their kingdoms have been conquered by me and attached to my country. Well, all the glory that can be desired is mine, and I care so little for it that the moment I can, all shall be resigned to live quietly with my wife and girls. No honor or riches repay me; they are agreeable only as they enable me to do good to these poor people. Oh, if I can do any good to serve them, where so much blood has been shed in accursed war, I shall be happy. May I never see another shot fired!"

Finding the Lord in Daily Duties. (387)

Moses received his credentials as the legate of the Almighty and the law-giver of a new nation while keeping the flocks of Jethro. Gideon threshed wheat by the wine press when the angel brought him his commission, and the enemies of Israel fled before "the sword of the Lord and of Gideon." Saul going to seek his father's asses found a kingdom for himself; and Samuel waited to anoint David while they fetched him from "those few sheep in the wilderness." Elisha was ploughing when "Elijah passed by" and cast the mantle of prophecy upon him, and Amos among the herdmen of Tekoa saw God's judgments upon Philistia and Tyre. It was while Zacharias "executed the priest's office before God in the order of his course" that the angel Gabriel brought him "joy and gladness," and all mankind the earnest of a new and glorious dispensation—and the first mortals that ever heard "the sons of God shouting for joy" were a band of shepherds watching their flocks on the Judean hills.—Amelia S. Barr.

Fear of God. (388)

A burglar, not long ago, found an unoccupied dwelling by the seaside. He ransacked the rooms, and heaped his plunder in the parlor. There were evidences that here he sat down to rest. On a bracket in the corner, stood a marble bust of Guido's "Ecce Homo"—Christ crowned with thorns. The guilty man had taken it in his hands and examined it. It bore the marks of his fingers; but he replaced it with its face turned to the wall, as if he would not have even the sightless eyes of the marble Saviour look upon his deeds of infamy. So the first act of the first sinner was to hide himself at the sound of God's voice.—Prof. Phelps.

Death. (389)

Death is so dim-sighted and so blundering-footed that he staggers across Axminster tapestry as though it were a bare floor, and sees no difference between the fluttering rags of a tatterdemalion and a conqueror's gonfalon. Side by side we must all come down. No first class, second class, or third class in death or the grave. Death goes into the house at Gad's Hill, and he says, "I want that novelist." Death goes into Windsor Castle, and he says, "I want Victoria's Consort." Death goes into Ford's

Theater, at Washington, and says, "I want that President." Death goes on the Zulu battlefield, and says, "I want that French prince imperial." Death goes into the marble palace at Madrid, and says, "Give me Queen Mercedes." Death goes into the almshouse, and says, "Give me that pauper." Death comes to the Tay Bridge, and says, "Discharge into my cold bosom all those passengers." Alike! Alike! By embalment, by sculptured sarcophagus, by pyramidal grandeur, by epitaphal commemoration, by mere intoxicated "wake" or grander cathedral dirge, we may seem to give a caste to the dead, but it is soon over. I took out my memorandum book and lead pencil in Westminster Abbey a few weeks ago, and I copied a verse:

"Think how many royal bones
Sleep within these heaps of stones;
Here they lie—had realms and lands—
Who now want strength to stir their hands."
—Dr. Talmage.

Delay. (390)

William III. made a proclamation when there was a revolution in the north of Scotland, that all who came and took the oath of allegiance by the 31st of December should be pardoned. Mac Ian, a chieftain of a prominent clan, resolved to return with the rest of the rebels, but had some pride in being the very last one that should take the oath. He consequently postponed starting for this purpose until two days before the expiration of the term. A snow storm impeded his way, and before he got up to take the oath and receive a pardon from the throne, the time was up and past. While the others were set free, Mac Ian was miserably put to death. Many people are going forever to be too late.

Let in the Light. (391)

Some years ago an institution for the blind was erected in one of our large towns. The committee put their wise heads together, and decided that as the building was for the blind, for those who could not see—there was only waste of money, and no reason in going to the expense of windows. Scientific ventilation and heating was provided, but no windows, because, as the committee very logically put it, it was no use in the world providing light for those who cannot see it. Accordingly, the new Blind Asylum was inaugurated and opened, and the poor sightless patients settled into the house. Things did not go well with them, however. They began to sicken, one after another; a great languor fell on them, they felt always distressed and restless, craving for something, they hardly knew what; and after one or two had died, and all were ill, the committee sat on the matter, and resolved to open windows. Then the sun poured in, and the white faces recovered color, and the flagging vital energies revived, the depressed spirits recovered, and health and rest returned. I think this is not unlike the condition of a vast number of people. Christ Jesus is the Sun, the Light of the world. It is he who gives health and rest to the heart, and fills the soul with that peace which passes man's understanding. But there are a good number who, in this wisdom, think they

can do without him; they shut themselves in and shut him out. They cannot see Jesus, the light of the World; therefore they can live without him.—S. Baring-Gould, M. A.

Bible, Much Fine Gold. (392)

There is gold in the rocks which fringe the Pass of the Splügen, gold even in the stones which mend the roads, but there is too little of it to be worth extracting. Alas! how like too many books and sermons. Not so the Scriptures; they are much fine gold; their very dust is precious.

Bible—Sir E. Arnold's Testimony. (393)

In connection with its recent centenary, the British and Foreign Bible Society received the following from Sir Edwin Arnold:

You ask me to respond to the query, "What I owe to the Bible?" My short reply would be, "Everything." My longer reply, to be suffi-

ciently serious and comprehensive, would run to reams of paper.

But if, as I supposed, I am addressed as a man of letters, I will simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named. It is, together with the classics and our book of Common Prayer, the grandest possible school of style, letting alone all it must ever be on the moral and spiritual side. I had read the Bible through and through three times over before I was twelve years old.

In another way, if a lower, I owe a good deal to your society as a teacher of language. Out of ten or a dozen which I could read before becoming blind, I picked up two or three, at least, by using your translation into Hindoostani, Persian, Sanscrit, Japanese, and Spanish, as a book to begin with. It was so convenient to know by heart the grand old text, while picking up the new tongue.

With all respect and good wishes,

Yours, etc.,—Edwin Arnold.

THE HOMILETIC YEAR—FEBRUARY

G. B. F. HALLOCK, D. D.

Lincoln's Birthday Washington's Birthday Communion Sunday

LINCOLN'S BIRTHDAY

BORN FEBRUARY 12, 1809

The Lincoln Memorial, now under construction in Washington, will be the costliest monument ever erected to the memory of one man. Its cost will be \$2,000,000. The memorial will stand on a broad terrace, forty feet above grade, and with a radius of one thousand feet. It will be of pure Colorado marble. The colonnade, on all the four sides, 188 feet long and 118 feet wide, will contain thirty-eight columns forty-four feet high, and seven feet five inches in diameter at the base. The great central hall will be sixty feet wide and high, and seventy feet long. In the center will stand a heroic statue of Lincoln. The lighting scheme is unique; the only light admitted to the chamber is to come through marble panels, one inch in thickness, set in the ceiling. Each panel is two by four feet, and each series of three portals will be divided by bronze beams, four feet deep, worked in oak and laurel-leaf designs. The rays from lamps or sun will fall softly upon the head of the martyred President. On the north wall, set in an immense marble table with bronze letters, will be Lincoln's second inaugural address. From the south wall, in the same design, will stand forth the immortal phrases of the Gettysburg speech. Before each tablet will be set four pillars, so placed as to give the effect of dividing the hall into separate chambers, and making that in which the statute stands an inner shrine.

The plans show a lagoon extending in front of the memorial two thousand feet toward the Washington monument. The work will probably be completed in the spring of 1918.

The life of Abraham Lincoln is an unfailing source of inspiration to the American people,

young and old. In character, in disposition, in work and in influence he is one of the best exemplars of Christian virtue to whom we can point the youth of today. As pastors we are called upon to make addresses in connection with Grand Army, Sons of Veterans, public school and civic celebrations of Lincoln's birthday. It is with thought of helpfulness for both pulpit and other addresses the following suggestive material is here given place.

Suggestive Texts and Themes. (394)

The Character of Lincoln: "As a man is so is his strength." Judges 8:21.

The Memory of Lincoln: "The memory of the just is blessed." Prov. 10:7.

Great by Great Service: "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

Lincoln the Emancipator: "The same did God send to be a ruler and deliverer." Acts 7:35.

Lincoln A Lover of Peace: "Seek peace and pursue it." Ps. 34:14.

Lincoln's Patriotism: "Zebulon was a people that jeopardized their lives into the death." Judges 5:18.

Prayer for the Nation: "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." Ps. 51:18.

Lincoln's Growth Under Pressure: "Cast down but not destroyed." 2 Cor. 4:9.

The Serviceable Life: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

Lincoln the American Great-Heart: "More-

over thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Ex. 18:21.

Lincoln the American Great-Heart. (395)

When Lincoln died Secretary Stanton said: "There lies the greatest ruler of men." Theodore Roosevelt has aptly compared him with Great Heart of "Pilgrim's Progress." He was a man of remarkable courage, and illustrated the truth—

"The bravest are the tenderest."

His tender care for the soldier was proverbial and was shown specially to those condemned to death by military law. What ruler of a great nation ever gave hours of labor to details of cases of men under sentence, to find excuse for their pardon, or had a standing order that persons making applications for pardon should be admitted at once to him? He said to a French nobleman, "With us every soldier is a man of character and must be treated with more consideration than is customary in Europe."

He agonized in spirit over men condemned to death and in hundreds of cases sent the dispatch, "Suspend execution until further orders," and the "further orders" were never given. When sharply criticised for his pardon of soldiers he said, "I am sick of this butchery business." After sending a pardon to a young soldier condemned for sleeping on his post he said, "I cannot think of going into eternity with the blood of that young man on my skirts."

When the war ended he had no thought of revenge, but of how best he could heal the scars of war. When it was proposed to starve Confederate soldiers because Union soldiers were starved in southern prisons, he said, "Whatever others may say or do, I never can and never will be accessory to such treatment of human beings." When he was urged to retaliate for the massacre of negro soldiers at Fort Pillow, he said he could not take men out and kill them in cold blood for what was done to others, and added, "Once begun, I do not know where such a measure would stop." When victory came to the Union cause he said, "We must not sully victory with harshness."—Duncan C. Milner.

Lincoln's Last Public Address. (396)

On Tuesday, April 11, 1865, in response to a serenade at the White House about 8 p. m., Mr. Lincoln made his last public address, mainly on the anticipated reconstruction of the country.

Among his first words were these:

"He from whom all blessings flow must not be forgotten. A call for a national thanksgiving is being prepared, and will be duly promulgated."

His jealousy for the special credit due to the army and navy was apparent. "Their honors must not be parceled out with others. To General Grant, his skillful officers and brave men all belongs. I myself was near the front, but no part of the honor, or plan or execution, is mine."

In allusion to conferring the franchise upon

emancipated slaves, he said, "I would myself prefer that it were now conferred on the very intelligent and those who serve our cause as soldiers."

His caution was obvious. He said: "No exclusive and inflexible plan can safely be prescribed."

Yet he was firm. "Important principles may and must be inflexible." The earnestness of tone and manner emphasized all these utterances of the war President.

Within a week of the utterance of these words of prudence and wisdom the lifeless form of the great statesman was lying in state at the Capitol. The South, as well as the North, was appalled at the tragedy, but the strong hand that had been at the helm could not be recalled.

A Tribute to Lincoln. (397)

It has long been known that Edwin Booth grieved deeply that it was one of his family who took Abraham Lincoln's life. The editor of a well-known magazine says:

When I was a boy, I lived in Chicago near Lincoln Park. Once when Edwin Booth was playing in the city, I went with another boy to hear "Hamlet." I was permitted to spend the night at my friend's house, but went home for breakfast.

At that early hour Lincoln Park was deserted, but as I drew near Saint-Gaudens' great statue of Lincoln, I saw a carriage approach, which stopped before the statue. The door opened and out stepped Edwin Booth.

The great actor stood for a moment before the wonderful bronze, with his head bared. Then he took a rose from his buttonhole and laid it at the base of the statue. He entered the carriage and was driven away, unconscious that the incident had been witnessed by any one.

Lincoln's Chance. (398)

A small boy hated to go to school. Every morning just before nine o'clock he developed strange symptoms—headaches, and toothaches, and backaches, that disappeared marvellously after the ringing of the final bell. He idled in school hours. He refused to do home work; balked utterly on studying.

Then, at the psychological moment, some one gave the boy a book about Lincoln. It told of the early struggles, the life of the young man, finally of his presidential career and his noble death. The boy read it carefully, and then, to the surprise of his parents, began to do his school work.

"Some day," he confided to his mother, "I may be President. Look at Lincoln; he didn't have half my chance!"—The Christian Herald.

Lincoln Belongs to the Ages. (399)

"Now he belongs to the ages," said Secretary Stanton, as he stood beside the deathbed of Lincoln, and saw the labored breathing stop. That was fifty years ago. The half century that has passed since then has emphasized Lincoln's greatness and the importance of his work, and has justified the faith of his associates that the ages will guard his name, and that he will remain a deathless presence in the

heart of the republic that he saved and reunited.

Billy Sunday's Lincoln Illustration. (400)

During the Civil War Lincoln issued an order that no soldier would be granted a furlough. A while after that order, one soldier got word that his wife was dying. His superiors couldn't grant him the furlough, but they did let him go and try to see the President. But when he reached the President's office a guard outside stopped him and told him it was impossible to see the great man. The soldier went away discouraged, his eyes filled with tears.

Outside a little boy saw him. The boy was Tad Lincoln. The little boy said, "What's the matter, Mister Soldier?" And when the man told the child why he mourned, the little fellow said: "Come with me; I'll take you to see him—he's my papa." The boy got the soldier past the guard at the door and Lincoln signed the order allowing him to go to the bedside of his dying wife.

That story is perfect. Here is sin, the guard at the door, and you can't get by. Sin is the barrier. Twenty-nine years ago, in a Chicago mission Jesus Christ came to me. I could not get past the door, but he took me in.

How Lincoln Helped. (401)

Lincoln's sympathy overleaped many barriers of formality. Helen Nicolay tells us of one occasion:

"Is that all?" Lincoln asked of Edward, the usher, after the usual multitude of daily visitors had entered and presented their requests, petitions or grievances.

"There is one poor woman there yet, Mr. President," replied Edward. "She has been here for several days, and hasn't had a chance to come in yet."

"Let her in," said Mr. Lincoln.

The woman had a husband and three sons in the army, and she was left alone. At first her husband had regularly sent her a part of his pay, but now no more remittances came. Her boys had become scattered among the various armies, and she was without help. Would not the President discharge one of them, that he might come home to her?

When the woman had entered, the President's lips opened, and he spoke as if in unconscious self-communion:

"I have three, and you have none."

Then, taking a blank card, he wrote upon it an order for the discharge of one of the sons; and upon another paper he wrote out in detail where she should present it.

A few days later the woman was back again.

The President's card had been a magic passport. But she had arrived only in time to follow her son to the grave. His wounds, his death—the story came in eloquent fragments through her half-stifed sobs. And now would not the President give her the next one of her boys?

Once more Mr. Lincoln responded as if talking to himself, "I have two, and you have none." Then he again walked to the little writing-table and took up his pen to write for the second time an order that would give the pleading woman one of her boys. The ruler of a great nation was truly the servant, friend and pro-

tect of this humble woman, clothed with the paramount dignity of loyal sacrifice.

The Youth of Lincoln. (402)

For both work and play, Lincoln had one great advantage. He early reached the unusual height of six feet four inches, and his long arms gave him a degree of power as an axman that few were able to rival.

That he could outrun, outlift, outwrestle his boyish companions, that he could chop faster, split more rails in a day, carry a heavier log, or excel the neighborhood champion in any feat of frontier athletics, was doubtless a matter of pride with him; but, stronger than all else, was his eager craving for knowledge.

He felt instinctively that the power of using the mind rather than the muscles was the key to success. He wished not only to wrestle with the best of them, but to be able to talk like a preacher, spell and cipher like the schoolmaster, argue like a lawyer, and write like an editor.

Lincoln's Statements. (403)

Our Lincoln was just, sincere, courageous. He was indeed religious. Like one who has heard the voice of the all-wise God, he acted and spoke. Read his sublime, solemn declarations: "I know there is a God and that he hates injustice and slavery." "I see the storm coming and I know his hand is in it. If he has a place and a work for me, and I think he has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it." "The time for the enactment of the emancipation policy can be delayed no longer. Public sentiment, I think, will sustain it; many of my warmest friends and supporters demand it; and I have promised God that if General Lee is driven back from Pennsylvania I will crown the result with the declaration of freedom to the slaves."

Lincoln Our Worthiest Offering. (404)

Our nation has sacrificed rich treasure for the sake of freedom, justice, humanity. Lincoln was our worthiest offering. He died for the cause of the people, and by his life and death he gave to one race liberty and to another freedom.

The perpetuity of our government is assured. Lincoln maintained his noble characteristics to the last; no selfish motives nor narrow personal pride can be charged against him; no stain nor dishonor can be found in all the eventful years of his life. We point with pride to him. He is the product of our republic. He is an illustration of Christian manhood under a government of the people, by the people and for the people.

Lincoln's Honesty. (405)

Lincoln was postmaster in a very small office in Illinois. After a while the office was closed, and there was owing to the government seventeen dollars and a few cents. After three or four years an officer of the government called on Lincoln for the money. Meanwhile Abraham Lincoln was fighting bravely against privation. When the officer came, a friend of Lincoln was present who knew his financial

circumstances and, calling Mr. Lincoln from the room, he offered to lend it to him. The future President smiled but went to his room and produced the money in exact amount and in the very coins in which it had been deposited by the people who had bought stamps. That was simple honesty.

Right or Wrong? (403)

"Whoever desires the prevention of the spread of slavery," said Lincoln, "yields all when he yields to any policy that either recognizes slavery as being right or as being an indifferent thing. Nothing will make you successful but setting up a policy which shall treat the thing as being wrong." And his direct utterances concerning the liquor traffic were in line with the same unflinching logic. If living now, he would surely have to say:

"So we yield all when we yield to any policy which recognizes the liquor traffic as being right or as having rights—which concedes that anywhere the people may treat it as a matter of righteous choice—which allows that any legislature may confer rights upon it, or any part of a state may authorize it to be."

The spirit of Abraham Lincoln was that of open and uncompromising opposition to the wrong, of persistent, unyielding devotion to the right. "Right or wrong," he declared in one of his great debates with Douglas—"right or wrong—that is the real issue. That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent." And of the wrong he said: "It is the same principle in whatever shape it develops itself. It is the same spirit that says, 'You work and toil and earn bread and I will eat it.'"

The True Lincoln. (407)

In character, in disposition, in work and in influence, Abraham Lincoln is one of the best exemplars of Christian virtue to whom we can point the youth of today. "Punch," the English paper, which caricatured him so severely while living, summed up his character nobly when life was ended:

So he grew up, a destined work to do,
And lived to do it; four long suffering
years
Ill-fate, ill-feeling, ill-report, lived through,
And then he heard the hisses change to
cheers,
The taunts to tribute, the abuse to praise,
And took both with the same unswerving
mood—
Till, as he came on light from darkling days,
And seemed to touch the goal from where
he stood,
A felon hand, between the goal and him,
Reached from behind his back, a trigger
prest,—
And those perplexed and patient eyes were dim,
Those gaunt, long-laboring limbs were laid
to rest.
The words of mercy were upon his lips,
Forgiveness in his heart and on his pen,
When this vile murderer brought swift eclipse
To thoughts of "peace on earth, good-will
to men."

Lincoln's Hope. (408)

We owe to him, more than to any other man, that now we have a strongly united nation. His acts of emancipation have been a blessing to South and North, to all our people, black and white. The conviction of Lincoln that, because it was right, good would come from emancipation, and his faith in the negro as a brother man have been vindicated.—Congregationalist.

The Humane Side of Lincoln. (409)

The best-remembered appeals to Lincoln's clemency were made in behalf of soldiers under sentence of death for desertion. "Must I shoot a simple-minded soldier who deserts," he wrote, "while I must not touch a hair of the wily agitator who induces him to desert?" It was almost impossible at first to secure his consent to an execution for desertion, and until the last he recoiled from taking the life of a very young soldier charged with this offense. "I wish to grant a pardon in this case," he endorsed on a set of papers now filed in the War Department, "and will be obliged to the judge advocate of the army if he will inform me as to the way in which it is to be done." No evident reason existing for a pardon, he frequently found one in the prisoner's youth. "His mother says he is but seventeen," was his excuse for suspending sentence in another case, and later he granted the lad a full pardon "on account of his tender age." The whereabouts of a condemned man being unknown, the President, in still another case, telegraphed to four commanders, ordering a suspension of sentence.

The Character of Lincoln. (410)

He was master of an effective eloquence. He was master of a style so pure and noble that it alone would have given him place among the great. He was gentle with the gentleness of great strength. He was merciful with a great pity that showed almost unexampled sympathy with humanity. He was never spoiled by power, and never abused it. He was the greatest ruler of his day, making kings and princes seem small in comparison. He walked among men with simplicity and truth of heart, talking with all classes upon their own level, comprehending the needs and lives of all alike, yet clothed in genuine dignity and wrapped in shadows of melancholy, carrying the saddest face of the sons of men in his generation.

He was in the highest sense a good and great man, an honor to humanity, a lover of his kind, a liberator, a toiler for the general weal, a friend of all men. He was a strange, pathetic and noble figure. It is a good thing for popular government that Lincoln lived and worked, not only for what he did, but for his clear revelation of the mastery of man over circumstances, and the possibilities of greatness and goodness under all conditions.—C. D. Wilson.

Lincoln and the Nurse. (411)

Mrs. Rebecca Pomroy entered Columbia College Hospital at Washington as a nurse at the time of the Civil War.

When Tad Lincoln and his mother were both ill at the White House, the President sent to Miss Dix for a nurse. Miss Dix told Mrs. Pom-

roy that she must go and take care of little Tad.

"O, no," objected Mrs. Pomroy; "please send some other one. Any one can go to the White House, but not every nurse can point my poor dying soldier boys to Jesus."

Miss Dix insisted that Mrs. Pomroy must go. She went and the President welcomed her to the room where they both watched the long night through by Tad's bed. Mrs. Lincoln was in an apartment opening out of the sick boy's room.

During the night the President asked, "Is this Mrs. or Miss Pomroy?"

"Mrs.." she replied.

"And what of your family, Mrs. Pomroy?"

"Jesus has taken them all to himself, except one son. He has enlisted for the war, and so have I."

"And you love the Lord when he has taken your family from you?"

"O, yes!" she replied, "more than ever before."

"How can that be?" he inquired.

She then related something of her Christian experience.

The next night, again they watched together. As the weary hours wore on, the President said: "The nights were long before you came, but the hours passed more quickly for the story you told last evening. You may think it strange, but I wish you would tell it all

over again." And she repeated it, even more in detail.

From that time the President was a warm friend to Mrs. Pomroy, often taking her to ride with the family and giving her carriage-loads of flowers from the conservatory for the sick and wounded soldiers at the hospital. Also she was a frequent guest at the White House for a few hours' rest.

On one such occasion she was invited, as she had often been before, to accompany the family to the theater. These invitations had always been declined, and the invitation was again refused.

The President remarked: "Mrs. Pomroy, most persons would think it an honor to ride in the President's carriage, and sit in his box at the theater. Would you object to telling me why you always refuse the invitation to such entertainment?"

"Certainly I will do so if you wish me to give the reason. Long ago I decided never to go anywhere I could not take Jesus with me. I do not feel that I could take him to Ford's Theater."

"I will never ask you again," said the President, "but on our way I will take you to the hospital."

As she stepped into the carriage, he turned to the driver, and said, "Drive slowly." Then, as he seated himself beside her, he said to Mrs. Pomroy, "Now tell me more about Jesus."—Mrs. James H. Earle, Montwait, Mass.

WASHINGTON'S BIRTHDAY

BORN FEBRUARY 22, 1732

The master writers and thinkers of many countries have placed a high estimate upon Washington's greatness and character. Gladstone said of him: "If, among all the pedestals supplied by history for eminent public characters, I saw one higher than all the rest, and if I were asked to name its fittest occupant, I should at once name Washington."

Dr. David Ramsay, whose biography of Washington was published in the year 1807, says: "There are few men of any kind, and still fewer of those the world calls great, who have not some of their virtues eclipsed by corresponding vices, but this was not the case with General Washington. He had religion without austerity, dignity without pride, modesty without diffidence, courage without rashness, politeness without affection, affability without familiarity. His private character, as well as his public life, bears the strictest scrutiny. He was the friend of morality and religion, and in all his public acts he made the most respectful mention of Providence, and, in a word, carried the spirit of piety with him in his private and public administration."

The birthday of Washington ought never to pass without the reverent mention of his name in all our churches and Sunday School. Let us as pastors teach the rising generation the lessons of his life.

Washington an American. (412)

Pre-eminently Washington was American. Before the Revolution he was not an English-

man, but a Virginian. He was born seventy-six years after his great-grandfather, John Washington, came to Virginia. This ancestor took up land and became an active and prominent man in the colony, an officer of his county, a Burgess and a militia colonel. George Washington had little education in his youth, but was expert in all open-air exercises and sports, delighted in hunting and was a hard rider. When only fifteen he learned surveying for practical use. He followed surveying as a calling for four years. In this capacity he went over the mountains and into the wilderness at the age of sixteen to survey the widely extended domains of Lord Fairfax, becoming familiar with hardship and making intimate acquaintance with the Indians. At the age of twenty-one he had already become "a person of distinction," and was sent on a wild, difficult and perilous march of five or six hundred miles to serve notice on the French that their Western forts were built on lands claimed by the English, an embassy most faithfully and ably performed.

Thrice Glorious Name. (413)

O Washington; thrice glorious name,
What due rewards can man decree—
Empires are far below thy aim,
And scepters have no charm for thee;
Virtue alone has your regards,
And she must be your great reward.

—Philip Freneau.

Washington's Birthday: Talk to Children. (414)

"I like the stories that are handed down best," says one little girl. A story that is handed down is one that has been told to you by your mother, and that was told to her by her mother, and so on, 'way, 'way back to great-great-grand-mother's day. Here is a handed-down story about George Washington and a dear little maid who lived in the long ago. The little girl's father was a dear friend of General Washington, one of the famous Revolutionary generals. It happened one day that the little girl and her mother and her father were invited to go to Mount Vernon for a visit. The little girl was told just what she must do when General Washington spoke to her. She must make a very low courtesy, and answer all his questions, but not speak at all unless spoken to, and be very modest and good. By the time she reached Mount Vernon, the little girl was just about as frightened as it is possible for a little maid to be. She got through her courtesy to Mrs. Washington nicely, although her heart was pounding furiously and her little knees shaking.

In the midst of her fright and embarrassment in walked General Washington himself. The little girl's mother looked at her, and the little girl knew what that glance meant. She tried her best to speak the words her mother had told her to say, but instead of behaving as little girls should in those days, she sank on the floor at General Washington's feet, sobbing and crying with fright and mortification. And what did General Washington do? What would any fine, big, strong man do under those circumstances? He stooped and picked the little girl up in his arms, and laughed and said to the little girl who clung about his neck: "Why, what is the matter with this foolish child?" And the very minute he spoke to her the little girl was not afraid one bit.

General Washington wiped away her tears, kissed her forehead and comforted her, and even teased and laughed at her, and told her he wasn't a big ogre who was going to eat her up, at all. And soon the little girl was laughing too. At dinner she was placed beside the great general, and after dinner they went walking in the garden.

The little girl never forgot that wonderful visit, and the story was told over and over.

Washington to the Rescue. (415)

John Bernard, an English actor who came over to this country after the Revolution and spent a number of years here, gives a picture of Washington in his own home during his last years. He says:

I was riding on horseback, in the rear of an old-fashioned chaise, the driver of which was urging his steed to a faster pace. At last the lash struck an old wound. At the sudden pang the animal reared, the wheel swerved, the chaise went over, throwing out upon the road a young woman.

A horseman approaching at a gentle trot now broke into a gallop, and we reached the scene of the disaster together. The lady was insensible, but had sustained no material injury. My companion supported her, while I brought some water in the crown of my hat from a spring. The driver, having ascertained that

his spouse was not dead, set about extricating his horse.

The vehicle was still prostrate and laden with at least half a ton of luggage. My fellow-helper and I relieved it of its external weight; and then we righted the conveyance.

The horse was put in, and we lent a hand to put back the luggage. All this occupied at least half an hour under a boiling meridian sun in July. When all was right, they thanked us gratefully, and drove on.

My companion was tall, erect, well-made, evidently advanced in years, but retaining his vigor and elasticity. To my surprise, he called me by name, and remarked, "You must be fatigued. If you will ride up to my house, you can prevent any ill effects by a couple of hours' rest." He pointed to a building near by. "Mount Vernon!" I exclaimed. "Have I the honor of addressing General Washington?" With a smile, he offered his hand, and replied, "An odd introduction, Mr. Bernard, but I am pleased to find you can play so active a part in private, and without a prompter."

Considering that nine ordinary country gentlemen out of ten, who had seen a chaise upset near their estate, would have thought it savored neither of pride nor ill nature to ride home and send their servants to its assistance, I could only think that I had witnessed one of the strongest evidences of a great man's claim to his reputation—the prompt, impulsive working of a heart which, having made the good of mankind its religion, was never so happy as in displaying it practically.

Washington's Sound Ideals. (416)

As a young man Washington had sound ideas to citizenship. He had no thought that the business of a gentleman was to loaf or play. Devotedly fond of riding and hunting and all the healthful activities of open-air life, these were kept in their place. Heir to a large though some impoverished estate, he set himself as a mere boy to the earning of his own living. His work as a surveyor was thorough and accurate, "the best that could be made," says one of his biographers. He demanded the same thoroughness of others; some of the stories which ascribe to him a suspicious thrift are traceable to his insistence that in the handiwork of life men should give full measure.

Washington a True American. (417)

To many an American early poverty has proved an asset, but it is not an essential. Blood and breeding are not necessarily un-American. Washington gave himself heart and soul to the patriot cause; he believed in the people, and in the government by the people; he was the first to have the vision of a nation to be built out of the discordant colonies. To General Gage he wrote: "I cannot conceive a rank more honorable than that which flows from the uncorrupted choice of a brave and free people, the purest source and original fountain of all power;" and in his will, bequeathing certain property for a university, he protested against the sending of American youth to be educated abroad, where they cultivated too frequently "principles unfriendly to republican government and to the true and

genuine liberties of mankind." Unmistakably these are the words of an American.

The Boyhood of Washington. (418)

Washington as a boy was truthful, systematic, executive, tender and brave. To his mother he was an ideal son. At one time he was given a commission on board his majesty's ship, the "Bellona." He obtained it through his half-brother, Lawrence, and his friend, Admiral Vernon. When his mother was appraised of it, she broke down and pleaded with her son to give up the sea. George saw the mother love and was overpowered. He waited a minute to subdue the ache in his heart before he replied, "Mother, I will give up my commission."

George always had a passion for things military, and learned much of French military tactics from Lord Fairfax's guard, Lance, while visiting Lord Fairfax at Greenaway Court, in Virginia.

Lance also taught George to fence, and the future great man afterward admitted that in addition to mastering that art, he mastered something more important—the art of controlling his temper. He soon found that courage, swiftness, dexterity, all were necessary, but that the man with the uncontrolled temper was always defeated. He once said to Lance: "Ever since I was a little boy I never have lost my temper before my mother or any woman. It would be ungentelemanly."

To this Lance replied: "Well, son, go a little further. If you can do so out of respect for your mother, then out of respect for yourself always keep your temper."

Control it George did ever after.

Washington Truly Great. (419)

Some men are great in one or more characteristics, but sadly deficient in others. Julius Caesar, and Napoleon Bonaparte were supremely great in military genius, but selfishness and personal ambition were their ruin.

Washington, however, was great in all the noble qualities of the human soul. If incorruptible integrity is greatness, if entire devotion to the people's welfare constitutes any element of greatness, if choosing a great cause and subordinating and sacrificing one's self continuously to its service, if high patriotism, unerring wisdom in statesmanship and military

genius, constitute greatness, then George Washington was surely a great man.

Washington's Religious Character. (420)

Washington always acknowledged his indebtedness to his mother. He could say with John Quincy Adams, "Such as I have been, whatever it was, such as I am, whatever it is, and such as I hope to be in all futurity, must be ascribed, under providence, to the precepts and example of my mother."

Those familiar with his history know how thoroughly his religious element everywhere manifested itself. Washington was personally a godly man, a man of prayer and a lover of the Bible. When sore trials or great responsibilities confronted him he sought relief in prayer.

He was a church member and a regular and devoted worshiper in the sanctuary. In the house of God his demeanor was always reverential and devout. One of his pastors said: "I have often been at Mount Vernon on Sabbath morning when the breakfast table was filled with guests, but to him they furnished no pretext for neglecting the house of God, but he invariably invited them to accompany him." What an example to our modern public men!

Washington a Brilliant General. (421)

Sheridan changed defeat into victory at Winchester, and made himself immortal. The achievement was not more brilliant than that of Washington at Monmouth, when finding his troops streaming to the rear in defeat under the treacherous management of their leader, General Lee, by his personal magnetism he re-inspired and reorganized them, and inflicted a blow which crippled the enemy during the rest of the campaign. Grant captured the Confederates at Fort Donelson, and thrilled the North with the first great victory for the Union. But this action, aided by gunboats on the Cumberland, was not so brilliant as that of Washington crossing the Delaware and capturing the Hessians. Much luster has been thrown about Sherman's name for his wonderful "march to the sea." But even more splendid in conception and execution was Washington's march from the Hudson to the Peninsula of Virginia to hem in Cornwall between his forces and Rochambeau's fleet.

COMMUNION SUNDAY

In most churches Communion Sunday comes around either six or four times a year. In many it occurs oftener, and in some the Lord's Supper is observed every Sunday. On account of the frequency of the sacrament not a few of The Expositor readers, fellow pastors, have asked that we give Communion material more frequently. We have resolved to comply with this request.

Suggestive Texts and Themes. (422)

The Lord's Table: "Ye cannot be partakers of the Lord's Table, and of the table of devils." 1 Cor. 10:21.

The Eucharist: "And he took bread and gave thanks." Luke 22:19.

The Action and Its Meaning: "This do ye." 1 Cor. 11:25.

This Cup: "This cup is the new testament in my blood, which is shed for you." Luke 22:20.

It Is Finished: "When Jesus therefore had received the vinegar, he said, it is finished!" John 19:30.

The Gospel Festival: "A feast of fat things," etc. Isa. 25:6. I. The truths: "Fat things full of marrow." II. The joys: "Wine on the lees." Peace with God. Union to Christ. Joy in the Holy Ghost. Hope of glory.

Eternal Life in Christ: "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. I. The blessing here spoken of. II. The source from which it comes. It is his peculiar gift—his best gift—his free gift. III. The channel in which the blessing flows. Through Jesus Christ our Lord. Our Mediator. Our Atoner. Our Lord. Our Head.

Till He Comes: "Ye do show forth the Lord's death till he come." 1 Cor. 11:26.

The Alpha and Omega. (423)

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:8.

1. He is the Alpha and Omega of the entire creation.
2. He is the Alpha and Omega of the divine manifestations.
3. He is the Alpha and Omega of the inspired volume.
4. He is the Alpha and Omega of the scheme of redemption.
5. He is the Alpha and Omega of spiritual life in the believer.
6. He is the Alpha and Omega of future happiness.

Christ's Crucifixion. (424)

"There they crucified him." Luke 23:33.

1. There—the place.
2. They—the agents.
3. Crucified—the crime.
4. Him—the sufferer.

The Scene of Calvary. (425)

"The place which is called Calvary." Luke 23:33.

1. It was the scene of strange prodigies.
2. It was the scene of unequalled suffering.
3. It was the scene of all-sufficient sacrifice.
4. It was the scene of glorious triumph.
5. It was the scene of peerless example.

Lessons From the Names of the Ordinance. (426)

"For I have received of the Lord that which also I delivered unto you." 1 Cor. 11:23.

1. The Lord's Supper.
2. The Communion.
3. The Eucharist.
4. The Sacrament.
5. The Feast.

Lessons From the Nature of the Ordinance. (427)

I Cor. 11:23.

- I. The Sacramental emblems.
 1. The bread, the emblem of Christ's body or human nature.
 2. The cup, the emblem of his blood or sacrifice for sin.
- II. The sacramental actions.
 1. On the part of Christ, who blessed the elements, and gave them with his own hand to the disciples, after breaking the one and pouring out the other.
 2. On the part of the disciples, who received the bread and wine, and partook of them.
- III. The sacramental words.
 1. This is My body—the Incarnation.
 2. This is My body which is broken—the Passion.
 3. This is My body, which is broken for you—the Atonement.
 4. This cup is the new testament in My blood—the Covenant of Grace.
 5. This cup is the new testament in My

blood, which was shed for many for the remission of sins—Justification.

6. Take, eat. Drink ye all of it—Faith.

Lessons From the Design of the Ordinance. (428)

1 Cor. 11:23.

1. It is commemorating.
2. It is confessing.
3. It is communicating.
4. It is covenanting.
5. It is sealing.

Friend of God. (428a)

He was called the Friend of God." James 2:23.

- I. How God manifested his friendship to Abraham.
 1. By his love.
 2. By his sympathy.
 3. By his care.
- II. How Abraham manifested his friendship to God.
 1. By confidence.
 2. By communion.
 3. By zeal and obedience.

Both True and False. (429)

"He saved others; himself he cannot save." Matt. 27:42.

- I. The encomium.
 1. He saved others from danger.
 2. He saved others from disease.
 3. He saved others from death.
 4. He saved others from sin.
- II. The calumny.
 1. In one sense it contains a vile falsehood; for Christ is almighty.
 2. In another sense it contains a glorious truth. He could not save himself, because he was appointed, and predicted, and desirous to be the Saviour of others.

Can Ye? (430)

"Can ye drink the cup that I drink of?" Mark 10:38.

1. We cannot drink a cup of suffering so willingly.
2. We cannot drink a cup of suffering so intelligently.
3. We cannot drink a cup of suffering with such bitter ingredients.
4. We cannot drink a cup of suffering so capacious.
5. We cannot drink a cup of suffering so deadly.

We Are Equal Here. (431)

The Duke of Wellington once took part in the Lord's Supper in a country church. A poor countryman entered the church and walked down the aisle, taking his place at the table next the duke. One of the pew-openers touched the old man on the shoulder and whispered to him to wait until the duke had received the bread and wine. The duke heard the whisper. He took the old man by the hand and prevented him from rising; then he said, "Do not move; we are all equal here." At the Lord's table we are all God's children, and he does not think whether we are rich or poor. We are just children.

Bread of the World. (432)

Bread of the world, in mercy broken!
Wine of the soul, in mercy shed!
By whom the words of life were spoken,
And in whose death our sins are dead.
Look on the hearts by sorrow broken;
Look on the tears by sinners shed;
And be thy feast to us the token
That by thy grace our souls are fed.
—Bishop Heber.

Melchizedek: Communion Meditation. (433)

"Thou art a priest forever after the order of Melchizedek." Heb. 7:21.

The Lord's Supper is a perpetual symbol of the perfecting of God's plans for the saving of humanity. The whole Bible centers in the sacrifice of the Lamb of God for mankind. In the Old Testament dispensation the children of God looked forward to the coming of Christ; and in the Christian ages we look back to the sacrifice offered. We see the unfolding of the flowers of God's love for the children of men. "Thou art a priest forever after the order of Melchizedek."

The writer of the Epistle to the Hebrews shows how the New Testament of Jesus Christ perfectly fulfills the Hebrew Scriptures. In the seventh chapter the brief history of Melchizedek is made an allegory of Christ. The Old Covenant developed into the New. The Temple services merged into those of the church of Jesus Christ. The priesthood was forever perfected in Christ, "A priest forever after the order of Melchizedek."

The Levitic priest offered sacrifices continually; but Jesus offered himself, once for all. Burnt offerings ceased, and even the Jews could not continue them; and we need only to come to Christ, offering him our heart.

Jesus Christ, like Melchizedek, is not only Priest, but King. He offered up his life that he might take it again, and become the living Christ, and only "Potentate, King of kings, and Lord of lords." "Of his kingdom there shall be no end." "The kingdoms of this world are become the kingdom of our Lord and his Christ."

The Lord's Supper reminds us of our sin, that we may shun it and love our Saviour. The Holy Spirit wins the heart and transforms the life. In love we join in the Holy Eucharist, of thanksgiving. "This do in remembrance of me."—Rev. A. W. Lewis.

Appropriate Communion Prayer. (434)

Most merciful Father, we thank Thee that we are the children of promise, and that we are invited to a table laden with provisions of grace. Thou dost not mock thy children. Thou dost not make our souls to hunger and then hold the bread beyond our reach. Thou dost not invite us to thy fellowship and then absent thyself. Before we hunger the bread is ready, and before we thirst the water is at hand. Thou art waiting for thy guests, and all things are ready to meet and satisfy our needs. Mercifully give to us a strong and apprehending sense of thy presence. May our souls realize that the house is filled with thy glory. Possess every ministry in this service. Let thy holy power use the means of grace to build us up in eternal life. Let nothing be formal and empty.

May our communion be deep, spiritual and fruitful. Graciously soften the hearts of all who are flippant or indifferent. Help us to break the bonds of custom and rise into the liberty of the children of God. Deliver us from all crippling distractions, and give us strength to fix our thoughts upon thee. O, living Christ, lift us up to sit with thee in heavenly places. Even now may we sit as kings with thee on thy throne. Give us the wings of faith to lift us above the things of sense, and may we move with jopous freedom among things unseen and eternal. These mercies we ask for thy name's sake. Amen.—Rev. J. H. Jowett, D. D.

A Prayer Before Communion. (435)

Almighty and most merciful God, we are about to join with thy people in commemorating the divine sacrifice of thy Son, Jesus Christ. We thank thee for all the means of grace which thou hast provided for us. We thank thee for our Bibles, our Sabbaths and our sanctuaries. We bless thee for the baptismal font and for the communion table. There are many sad memories connected with this memorial service. It was instituted by our Saviour on the night on which he was betrayed. We remember the heavy cross, the cruel nails, the crown of thorns, the mockery and the gibes, the wormwood and the gall. But we rejoice that these things are forever past. He who suffered for us here below suffers no more. He who died for us dies no more, but is exalted a Prince and a Saviour. Help us in this sacrament to accept anew the gospel of the grace of God, and to dedicate ourselves anew to thy service. Help us to remember that we are not our own, but are bought with a price. Give us the faith which works by love, which purifies the heart, and which overcomes the world. May the Holy Supper be to us a bond of fellowship, a pledge of fidelity, and the means of a closer walk with God.

And may he who hath called us by his grace to his kingdom and glory, make us perfect in every good work to do his will, granting us ever clearer revelations of truth and duty, and bringing us finally to the inheritance of the saints in light, where with all the ransomed host we shall praise the Father, the Son, and the Holy Spirit, world without end. Amen.—Rev. John Woods, D. D.

The Covenant. (436)

Once get the Oriental idea of a covenant, which was the idea of Jesus and his disciples, firmly fixed in the mind, and I know of nothing so satisfying to the soul, so helpful to faith, so stimulating to fidelity, or so hopeful for the final triumph of the kingdom of Christ. It would mean to us that when we celebrate the Lord's Supper, we pledge ourselves and all that we are and have to him and his interests, until we meet again on a like occasion to renew our covenant, and so on through life. On the other hand, our Lord pledges himself and all that he is and has to do for us, all the power in heaven and earth, and all that in him lies.—Thomas Douglass.

The Heart-Warming Sacrament. (437)

We cannot lose the marvelous, heart-warming experience of the sacrament, when the soul

is in accord with the Lord. We will scent his presence, hear his voice, feel his power. The soul will register the fact and the old miracle of fellowship will be repeated in us. With Whittier it will confess:

"That it was well to come
For deeper rest to this still room.
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone."

—Rev. C. W. Laufer.

Seeing Jesus Only: Communion Attitude (438)

"Sweet the moments, rich in blessing,
Which before the Cross we spend;
Life and health and peace possessing
From the sinner's dying Friend."

Dr. E. F. Hallenbeck tells us of the deep impression left upon his mind and heart by Rubens' famous picture of the Crucifixion, which he saw in the Royal Gallery at Antwerp.

"While I stood before it everything else faded from my vision. There are many figures in the painting, but I saw only the loving, grief-scarred face upon that middle cross. My companions passed on, I was riveted to the spot. And when at length some one reminded me that the moments were slipping by, and I went on to view some of the other pictures in those celebrated corridors, it was to have everything else blurred with the vision of that matchless face. In a little while I was back upon Golgotha, bathing once more in my Saviour's love."

Well may we forget everything else and think what our crucified Saviour means to us.—Rev. J. Y. Ewart, D. D.

Nearer to Christ. (439)

The relation existing between us and the Saviour in the sacrament of the Lord's Supper is a very close and vital one. It is even more intimate and immediate than many of us imagine. In a sense, we are just as near to Christ as the disciples were twenty centuries ago. It is true, we miss the physical form, but we are not deprived of the spiritual essence; we are denied his noble face, but not the stimulating vigor of his grace; we cannot touch his body, as Mary Magdalene did, but the tendrils of the soul are wound around his heart. He meets us in the communion, and his marvelous presence makes the sacramental experience the crowning one of our days.—Rev. C. W. Laufer.

The Communion a Proclamation. (440)

The communion supper is in itself a proclamation: "Ye proclaim the Lord's death till he come." By sitting together at his table we are witnessing for him. Those with whom we company we commend.—Rev. John Timothy Stone, D. D.

Experience at the Lord's Table. (441)

What if the Master had left us without instituting this Supper? How many precious lessons and experiences we would have lost. The scene is a most beautiful one when, reclining at the table with those who had been his near-

est followers, he tells them the meaning of his love and sacrifice. This experience may be ours when we meet at his table.—Rev. John Timothy Stone, D. D.

Selfishness at the Lord's Table. (442)

And surely this is the peril of many of us in the church of today. We go to the table where are spread the very symbols of vicarious sacrifice, and we can be so intent upon the personal blessing that we overlook the presence of all our fellow guests. Even at the table of sacrifice it may be all "I," "I," "I" or "me," "me," "me," and there is no fellowship in our quest. We behave just as we should if no other soul were at the table, and as if we were the only invited child of the feast.

Now selfishness is always the parent of weakness, and most assuredly dulls our spiritual perception into a deep sleep. We must avoid the selfish quest when we meet the Lord. We must send out thought around the table, gather up the interests of our fellow guests and draw these fellow pilgrims into the circle of our intercessions. We must remember the old folk and the young folk, the broken-hearted, those who are the children of sorrow and acquainted with grief, the worldling sick at heart, those who are making new confessions, those who are repairing broken vows and the stranger within our gates. Perhaps we, too, are weak and sickly and asleep because we have ignored our fellow pilgrims, and "every one taketh before other his own supper." "He that seeketh his life shall lose it." It is the soul that is engaged in seeking bread for other people whom the Lord himself will feed.—Rev. John Henry Jowett, D. D.

Secrets of the "Upper Room." (443)

It is twenty years now since I first learned something of the "upper room" in the Orient. The journey from Damascus along the eastern flank of the Hermon was dreary and rather cheerless in the drizzling rain. The prospect of lunching on the sopping ground was not attractive. A village, Keffir something-or-other, with the promise of a guest-house and a dry place in which to eat, was very attractive, and became still more attractive when we saw the rabble of dirty children gathered to stare curiously at us in the streets below. We dismounted, escaped the rabble that watched the strangers, climbed an outside stairway, and entered "a large upper room." Here we found the needed quiet and comfort.

But I had only begun to know the "upper room." A little later I went alone with my dragoman to visit Bethlehem. The Bethlehemites are most persistent venders and beggars. Life in the open soon becomes intolerable to the traveler, and one must find some escape from this annoyance to eat and to rest. Again the dragoman found an "upper room," and there I ate and took my noon-day nap, and was able to meditate in quietness. In that hour I learned something more about the "upper room." To quiet comfort there had been added seclusion.

But not until months after this, in the Nile Valley, did I learn the full secret of the "upper room." Our little boat, that had drifted down the river from Luxor, tied up at the bank by Kooos at nightfall. Darkness quickly came, as

it does in Egypt, and the donkey-boys were afraid of "thieves"—only imaginary thieves, it is true, but not the less terrifying for that. They soon inspired us with their own foolish fear. After many slow, anxious minutes, there came at last out of the darkness a shout that the donkeys had come from our friend, Sheik Besheira, and soon we were piloted through the dark, crooked, dirty, deserted streets of the city to the spacious home of the sheik, and were received in "a large upper room" to blessed cordial Christian fellowship and evening worship. Our fears were banished; we were among dear friends, and to the comfort and seclusion of the "upper room" was added the greater privilege of privacy and intimate fellowship.—An American Traveler.

The Underwood & Underwood Co., Dept. H, 417 Fifth Ave., New York, are putting out "The World Visualized" in lantern slides. They are the standard pictures. They also have a large number of "Lecture Sermons" (send for the 7th edition of this special catalogue). They also issue illustrated songs of a high order. Many of our readers would be interested in their catalogue of "Places in Bible Lands."

There is an increasing number of stereopticon concerns growing up all over the country. The older firms are improving their lanterns and slides all the while. It goes to show that the eye is considered one of the best avenues to the mind and heart where formerly the ear was thought more important. Now both eye and ear are appealed to with marvelous effect.

A LESSON IN MANNERS.

It is said that a Connecticut clergyman on a Sunday morning gave out the following notice: "The regular session of the Donkey Club will be held as usual at the close of this service. Members will line up just outside the church door, make remarks and stare at the women who pass, as is their custom. Any member of the Donkey Club who is known to escort a young woman to church like a man and sit with her like a gentleman will be promptly expelled from membership."

GETTING EVEN.

"There's a church near," said the country farmer to his paying guest; "not that I ever puts my nose in it."

"Anything the matter with the vicar?"

"Well, it's this way; I sold the old vicar milk and eggs and butter and cheese, and seeing as he patronized me I patronized 'im. But this new chap keeps 'is own cow and 'ens. 'If that's your game,' I thought, 'we'll 'ave 'ome-grown religion, too.'"

AN UNWILLING THIEF.

A steamer while loading at Burntisland, took on two hands—one, a Kirkcaldy man who was without a written "character," and another, a Dundee man who had abundance of documentary evidence as to his honesty and uprightness.

They had not been long at sea when they encountered rough weather, and the Dundee

man, while crossing the deck with a bucket in his hand, was swept overboard. The Kirkcaldy man saw what had happened, and sought the captain.

"Doe ye mind yon man frae Dundee?" he asked, "that ye engaged wi' the fine character?"

"Yes," replied the captain. "What of it?"

"Weel, he's gone off wi' yer bucket!"

IMPROVING IN SCHOLARSHIP.

Sammy was not a very good scholar, therefore his mother was both surprised and delighted when he came home one noon with the announcement, "I got one hundred this morning." "That's lovely, Sammy," exclaimed his proud mother. "What was it in?" "Fifty in reading and fifty in 'rithmetic," was Sammy's prompt reply.

Anti-Alien Laws in California.

These four propositions seem to be true:

1. Such statutes are unconstitutional, if directed against aliens of any particular nationality.

2. They are invalid, if in contravention of any existing treaty. This and the preceding being matters to be finally determined in the federal courts.

3. They are not valid if attacking the present legal rights of ownership.

4. They would, if directed against all alien ownership, have sweeping effects, not yet estimated.

As to the first point: Under our Constitution a state cannot make any treaty or agreement with a foreign nation, nor with any group of foreign people. It can, therefore, not single out as objects of special legislation the citizens of any foreign nation who may be resident within the state. If this principle is correct, no state legislation, anti-Japanese, can be valid.

As to the second point: A statute would be invalid if violating the provisions of any international treaty of the United States. The aliens in the United States are, in a sense, "wards of the nation," acquiring their rights of travel and residence primarily through international treaties.

No statute of the state is, however, invalid until it has been so declared by the federal courts. The remedy for any person aggrieved is, therefore, to be found, not in diplomacy nor in journalism, but in appeal to the courts.

As to the third point: We have the decision of the Hague Tribunal in 1905, in the noted House Tax case in Japan ("The British Isles, Germany and France vs. Japan"). In this case it was decided that a nation could not alter the conditions under which aliens have obtained title to land, except with the consent of such owners. California cannot force aliens having legal titles to property to sell such property within any given time—nor can she in any legal way take away such property from them. An anti-alien land law apparently cannot be made retroactive, or change conditions once legalized.

As to the fourth point: The bulk of alien ownership in California is British. As to the theory involved, there is no doubt something to be said on either side; but how the state would finally come out with a sudden reversal of policy, no one knows.

Any state statute applying exclusively to aliens of any special nationality, however disguised in phraseology, must apparently be unconstitutional. Such a statute would rest on the impossible doctrine that a federal state may form alliances or have differences with a foreign nation, without involving the United States. This is, in another form, the old theory of "nullification"—that a state may assume to itself powers reserved to the federal government.—David Starr Jordan.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

A prime requisite for the right kind of prayer meeting is thorough preparation for it. The people generally know whether the leader has prepared or not. Preparation for a prayer meeting is not at all the same thing as preparation for a preaching service or the teaching of a Bible class. Most of the leader's actual work is to be done before the meeting begins. He is not to see how much he can say, but how little, and to see how much he can get others to say. He must prepare to present the subject so deftly that even the most timid will be encouraged to take part. He may easily be so learned and eloquent that nobody else will dare to open his mouth when the preacher is through. The required kind of preparation demands the highest skill, ability and self-denial.—The Continent.

I. WITNESSING.

Isa. 43:9-12; Luke 24:48; Acts 1:8; 22:15; 23:11; 26:16.

Expository Notes.

Witness is an Anglo-Saxon word from the same root as the verb meaning to see. A witness is one who tells what he has seen.

Isa. 43:9-12. The Hebrew prophet pictures a scene in the court of the universe. The nations are gathered together and Jehovah challenges them to show proof of the divinity of the heathen gods—can they foretell the future? Silence is the only answer. Jehovah turns to the Israelites and calls upon them to testify to his power to foretell the future and to deliver his worshippers. That is the real mission of Israel, the reason they were chosen from among the nations—to be witnesses to the world of the power and goodness of Jehovah, to declare that he is the supreme ruler of the universe.

Luke 24:48; Acts 1:8. The commission which Israel—"blind and deaf," Isa. 42:18, 19—so sorely misunderstood is again given in the New Testament to the disciples of Jesus. They are to be his witnesses, to give proof of the truth of his claim to be the Son of God, not only before the Judeans but, at last, to the dwellers in the uttermost part of the earth. And how much farther away that was, in both time and space, than Luke thought!

Acts 22:15; 26:16; 23:11. And when the last and greatest of the Apostles was telling the story of his commission, he says that the Lord Jesus authorized him to be a witness of what he had seen and heard. And to Agrippa he adds that he is to tell, not only of the past, but also of the experiences which the future may hold. This Christian life is to be a growing one. The story of "forty years ago," or "ten years ago," must sometimes be superseded by "last week" or "yesterday." And then after Paul had periled his life in Jerusalem the Lord Jesus comes to him in the night hours with words of cheer—that he shall be a witness in Rome, the capital of the world. In war, the reward of daring is a place of greater peril. In business, the recompense of success is a place of greater responsibility. In religion, the reward of effort is the power and opportunity to do more.

Plan for Our Meeting.

Topics for discussion. The Lord's plan for evangelizing the world. The persuasive voice. The speech of deeds. "Tell it out." Personal knowledge the only testimony received in court.

Thoughts on the Theme.

The first preachers of the gospel did not deal with abstractions. They gave personal testimony to the facts of their own experience.—H. T. Andrews.

The word witness does not belong only to the apostles; it belongs to us all, and is the task of the Christian church in all its members. Note what we have to do—to bear witness; not to argue, not to adorn, simply to attest. That is

by far the most powerful agency for winning the world. It does not make men angry; it does not provoke opposition. To witness of one's own experience needs no eloquence, no genius, nothing except honesty and experience. We may win men by that; we can win them by nothing else.—McLaren.

The angel Gabriel and the Master are talking together. Gabriel is saying:

"Master, you died for the whole world down there, did you not?"

"Yes."

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you died for, that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter, and James and John, and little Scotch Andrew, and some more of them down there just to make it the business of their lives to tell others, and the others are to tell others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thrilling power of it."

And Gabriel answers, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, "Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, the successors away off in the first edge of the twentieth century, get so busy about things that they do not tell others—what then?"

And he is thinking of the difference to the man who hasn't been told—"what then?"

And back comes that quiet voice of Jesus, "Gabriel, I haven't made any other plans—I'm counting on them."—S. D. Gordon in Quiet Talks on Service.

In one of our meetings a little tow-headed Norwegian boy stood up. He could hardly speak a word of English, but he got up and came to the front. He trembled and the tears trickled down his cheeks, and he said: "If I tell the world about Jesus, he will tell the Father about me."—Moody.

The Effect of Testimony.

Malachi may have been nameless and unknown when he first appeared in the public life of Israel, but he was never unknown thereafter. So it has been with many whose testimony has meant most for mankind and for God. Who was Saint Francis of Assisi when he began the career that culminated in the order of Franciscans? John Wesley was a returned-missionary-out-of-a-job the night his heart was strangely warmed. Dwight L. Moody was a shoe clerk. Gipsy Smith what his name implies, Hudson Taylor an assistant to an apothecary. Jacob A. Riis, whose social vision made him one of the looming figures in America, began as an immigrant boy building huts for the miners along the Allegheny River. William Booth was a humble Methodist preacher. And any roll call of the men who have struggled most successfully to prove that God lives and reigns will show that they were, most of them, men who rose from obscure fields to a place of honor because of their faithful testimony.—Epworth Herald.

A friend of mine in Philadelphia was going by a drinking saloon one night, and he saw in that saloon a professed Christian playing cards. He took a pencil and wrote on a card, and saw a little boy and said: "My boy, here is some money. I want you to do an errand for me. You see that man on the side of the table where those three are, playing cards with them?" "Yes, I do." "Well," said my friend, "take that card to him." The boy

went in, and my friend watched the man when he saw the card was handed to him. What was written on the card was, "Ye are my witnesses." The man took the card, looked at it, sprang to his feet, and asked the boy where the card came from. The boy said: "A man over there gave it to me." But the man had slipped away. "Ye are my witnesses."

II. THE RADIANT LIFE.

Psa, 34:6; Isa, 60:5, Am. Rev.

Expository Notes.

Psa, 34:5. The changes in translation of this verse by the different revisers are in themselves a commentary on it. The King James translation is: They looked unto him, and were lightened; and their faces were not ashamed. The English revisers of 1881 changed the last line thus: And their faces shall never be confounded.

The American revisers of 1901 leave the last line as the English revisers amended it, but change the first to: They looked unto him and were radiant.

The scholars say that the last word, translated variously ashamed and confounded, is, literally put to blush.

Isa, 60:5. This verse also has its vicissitudes of translation. The King James Version is:

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The American revision is: Then shalt thou see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.

Both references give the happy result of looking to Jehovah. "The earnest gaze of faith and confidence was not in vain." The psalmist is giving his own personal experience in the past, and the prophet is picturing the future happy era which is just dawning upon Jerusalem with the returning favor of Jehovah, but the cause of happiness for the man and the nation is the same.

"Flow together"—"lightened"—"radiant"—of the word which thus variously translated, George Adam Smith says: It is liquid light—light that ripples and sparkles and runs across the face.

Plan for Our Meeting.

An exposition of both passages by the pastor.
Topic for discussion.—Is my religion a joy or a painful duty?

Thoughts on the Theme.

Whoever turns his face to Jehovah will receive reflected brightness on his face; as when a mirror is directed sunwards, the dark surface will flash into sudden glory. Faces turned to the sun are sure to be radiant.—McLaren.

A learned Hindu was studying English grammar and the principles of Christianity at the same time. One day he came to his teacher with radiant face, saying, "I want to be a Christian. The grammar of Christianity is so cheerful." To the puzzled teacher he explained, "I study the tenses. Present tense: I am; Thou art; he is! Past tense: I was; Thou wert; He was. Then I opened the New Testament. It says, 'The Son of man is come to seek and save!' See—salvation is present tense. Jesus is always saving. But how beautifully the tense changes. Not **is** lost, but **was** lost. Oh, how hopeful! The past tense is for the trouble, the sorrow, the loss, the sin! The Son of Man **is** come to seek and to save that which **was** lost!"—Jane Ellis Joy.

A woman, longing for a holy life, asked the Lord to teach her if it were possible. Going to a convention she saw a face which had upon it the joy and peace of heaven. Day after day she watched the minister, but she saw always the same serenity and glory. She went home praising God that he had answered her prayer and shown her a living example of holiness, and she soon entered into the joy of the radiant life. She wrote the brother how his face had been God's message to her. He wrote her that he had been obliged to give up his pastorate and all active work because of failing health, and asked the Lord in some way to use even his silence.

III. POWER.

Luke 24:49; Acts 4:13; Acts 19:20; 2 Tim. 1:7; Phil. 4:13.

Expository Notes.

Luke tells Theophilus that Jesus commanded the apostles to remain in Jerusalem after he left them. It would seem to be rather a dangerous place for the followers of one who had been executed for treason, even though the Roman government knew it was a on trumped-up charge. But in the same breath he quietly promised them power. What is more attractive to the powerless than the prospect of obtaining power? McLaren says that Christ's commands are gifts. In his second book Luke shows Theophilus how that promise came true. Fisherman heal a helpless cripple. Timid Peter becomes bold. Instead of shrinking from a maid's question, he fearlessly arraigns the elders and scribes. Nor did this strange spirit of holy boldness end with the Twelve and in Jerusalem. It spread to other persons, and races, and lands. It grew and "prevailed." Paul explains the strange phenomenon to Timothy by saying that it was a gift of God, who exchanged fearfulness for power. And he writes to his "beloved Philippians" the secret of power: "I can do all things through him that strengtheneth me." That is, all things that Christ commands him to do, for his commands are pledges of power to fulfill.

Plan for Our Meeting.

Call for the recitation of Scripture verses referring to power.

Topic for Discussion.—How has my religion been a power to me?

Thoughts on the Theme.

A Buddhist monk in Ceylon who was acquainted with both Christianity and Buddhism was once asked what he thought was the great difference between the two. This was his reply: "There is much which is good in each of them, but the greatest difference is that you Christians know what is right and have power to do it, while Buddhists know what is right but have no such power."

That trial of Korean Christians is still fresh in the public mind. The Japanese have never in modern times brought more discredit to themselves than in that one shameful incident. But it has its bright side and blessing nevertheless. Workers from the Korean churches had assembled for some months for Bible study. Then the prosecution and the persecution.

Large numbers were thrust into prison. Listen to how the hundred spent their year in confinement:

"When over a hundred were imprisoned by the Japanese, they spent the time in Bible study. For over a year they did nothing else! They told how, in the different cells, they read round verse by verse in turn. They generally read through the New Testament each week, and, during the time in prison, had also read through the Old Testament about seven or eight times. When they came out of prison there was power in their preaching and no one was surprised."—S. S. Chronicle.

I can do all things through him that strengtheneth me.—Phil. 4:13.

Confidence is half the battle of life, as it is half of any other battle.

The Christian not only can do all things, but for that reason he has all things. "All things are yours."

The entrance of Christ into another's life will not strengthen me. Christian biography will do me no good till it becomes autobiography.

Often the use we propose to make of Christ's power is the reason why we do not receive it.

One of the greatest joys in life is to be conscious of great reservoirs of strength, and one of the greatest anxieties in life is to be conscious of working beyond one's strength.

The quickest way to come into possession of our power to do all things is to help someone else into it.

The "all things" are not for you if you are afraid they will include some things you will not want to do.

Power for power's sake is as empty as steam for steam's sake.

Do you say that Paul might do "all things,"

but you never could? Is not Christ for you as much as for Paul?

Paul could do "all things," yet he said, "One thing I do."

Not "I can do all things," but "I can do all things in him," all things that he wishes to do through me.

If a Christian can do "all things in him," what becomes of his excuses.—A. R. Wells.

IV. THE CHILD OF A KING.

Matt. 12:46-50; Rom. 8:16, 17; Matt. 6:9.
"I'm the Child of a King."

Expository Notes.

All three of the synoptists relate a strange story of the family at Nazareth. Failing to understand Jesus and his work, they decided that his mind had become unbalanced and would withdraw him to the seclusion of home until he regained health. Jesus takes advantage of this incident to state some facts about relationships in the kingdom of God. They that "do the will of my Father who is in heaven," they are my real brethren and sisters, as dear to me as my mother.

Accordingly, Paul tells the Romans that we are the children of God, heirs of God; joint-heirs with Christ. We know we are sharing his sufferings in persecution now. Let that be a proof that we shall share his glory hereafter. Sorrow and trouble are no sign we are not children of God.

And our Lord himself, in giving a prayer to be uttered by all his followers in all ages and climes, tells them to begin by saying "Our Father." For of all the names of God which men use this best expresses his character and the relation which he would sustain to man. The King of heaven and earth is yet the Father of man.

Plan for Our Meeting.

After the pastor's exposition of the selected passages he may call for other Scripture verses involving the idea of God as a Father. (Some hint of this may be given to contain persons beforehand in order that some may be prepared at the start.) Tell the story of the writing of the song and sing it. Tell the incident connected with it and have the verses sung as a solo in the appropriate places.

"I'm the Child of a King."

In 1878 Mrs. Hattie E. Buell was occupying her summer home at Thousand Island Park on the St. Lawrence river. At a Sunday School convention held there P. P. Bliss sang and made a brief address, which suggested to Mrs. Buell the ideas of the hymn. As she was walking home after the service, the words of the hymn seemed to come to her, and she hurried home to write them down. It was published in the Northern Christian Advocate, and about a year afterward Mrs. Buell received a copy of the hymn set to music by the Rev. J. B. Sumner. The song has been translated into the German, Spanish, Japanese, Chinese and Hindustani languages, and is sung in mission schools around the world.

A gentleman, riding along the road one morning, heard some one singing the words, "I'm the child of a King." Riding on, he came upon the singer, an Irishman with a pick in his hands. On the hillside was a dirty, torn tent; near by was a rickety spring wagon, and up among the bushes was tethered a poor, hungry-looking horse. The rider was a skeptic. He never permitted an opportunity to pass without making a thrust at any form of religious worship. Seeing the Irishman, he said to himself, "Now, isn't he a pretty-looking child of a King? How foolish religion can make a man." Then, aloud: "So you are the child of a King. If such is the case, why are you not better fixed? How is it that you, a prince, are wandering about as poor as a beggar?" The Irishman went on with his digging, while he continued his song:

"My Father's own Son, the Saviour of men!
Once wandered o'er earth as the poorest of them;

But now he is reigning forever on high,
And will give us a home in the sweet by and by."

The skeptic was surprised at the answer and evident rebuke, but continued: "And this is the home of a King! Look at that old wagon—and just look at that old tent."

The Irishman began the fourth verse:
"A tent or a cottage, why should I care?

They're building a palace for me over there;
Though exiled from home, yet still I may sing,
"All glory to God, I'm the child of a King."

And as the skeptic rode away, acknowledging that he had been beaten at his own game, he heard the chorus, strong and clear:

"I'm the child of a King,

The child of a King;

With Jesus my Saviour,

I'm the child of a King."

Make Your Appeal Through the Eye and Ear.

As the new year is coming in we want to say a few words about the use of picture machines. There are an increasing number of moving picture machines being used in churches, but new dangers are creeping in. We know of a pastor who put one into his new church and used it especially for his Sunday School every Sunday. Through some oversight or slip of some sort he put on some very unfortunate pictures and we have an idea the blunder will cause him the loss of his pulpit. This danger is always before the minister who feels bound to show one or more reels a week. There must be great care exercised and if it is, the moving picture can be made to serve a good purpose.

We believe that the stereopticon can be used to advantage throughout the season about one Sunday evening a month. It can be used in Sunday Schools and before clubs and societies, not as an entertainment feature, but as an educational factor. This, together with the reflector-scope, constitute necessary educational equipment for every up-to-date church of average size.

Ministers living in Oregon should correspond with the Free Loan Collection of Educational Lantern Slides, 635 Court House, Portland, Oregon. Washington pastors, who need lanterns, may write to The Douglas Light Co., 2025 1st Ave., Seattle. They may also obtain a large supply of slides on various subjects from The Webster Co., Portland, Oregon.

The Pathescope Co., 29-35 West 42d St., N. Y., with branch film exchanges in principal cities is adding new reel subjects constantly and the machine is becoming increasingly useful. We tried it out in our own church with a boys' club and it was the best thing we ever tried. We do not especially care for their religious films, but the educational pictures are very fine indeed.

A fine thing for rural churches this winter would be William, Brown & Earles' (918 Chestnut St., Philadelphia, Pa.), educational series on "Agriculture." Send to the company for a long list of subjects.

The Underwood & Underwood Co., Dept. H., 417 Fifth ave., New York, are putting out "The World Visualized," in lantern slides. They are the standard pictures. They also have a large number of "Lecture Sermons." (Send for the 7th edition of this special catalogue.) They also issue illustrated songs of a high order. Many of our readers would be interested in their catalogue of "Places in Bible Lands."

The Christian Lantern Slide & Lecture Bureau, Chicago, is still one of the best organizations for the average pastor. You may arrange through them a course of lectures for the season at small cost.

There is an increasing number of stereopticon concerns growing up all over the country. The older films are improving their lanterns and slides all the while. It goes to show that the eye is considered one of the best avenues to the mind and heart where formerly the ear was thought more important. Now both eye and ear are appealed to with marvelous effect.—E. A. King.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

Prof. Hugh Black of Union Theological Seminary has declined the unanimous and very tempting call to the pastorate of the City Temple in London. In a letter made public last week he says: "I recognized the City Temple to be the greatest preaching opportunity in the English-speaking world, yet I cannot find assurance that duty should impel me to accept. I will not trouble you with all the reasons that weigh with me, most of them connected with the work to which I am committed here in America. One other reason is also my conviction that the City Temple may easily find some other, better able than I, to maintain its high position. For the last nine years I have been out of the regular pulpit and have been learning to do another kind of work. I feel that I have now a very close tie to you all, and I will gladly do anything I can do to serve you."—Congregationalist.

Robert Russa Moton, who has been connected with Hampton Institute since his graduation from that institution, has been chosen by the trustees of Tuskegee to succeed the late Booker T. Washington as principal of that institution. Though born after the Civil War, and therefore born free, Mr. Morton's parents had been slaves.

Henry C. Frick, steel magnate of Pittsburgh and New York, announced that he would pay in full as a Christmas gift all the accounts of the 41,000 children depositors in the Pittsburgh Bank for Savings, which was closed on December 22. These deposits amount to \$161,136. Mr. Frick was in no way connected with the bank.—The Advance.

The condition of Melvin E. Trotter is not so serious as reported several months ago. He is at work in Grand Rapids, but has declined all outside invitations.

NEWS.

In connection with the mass movement in India Bishop Warne tells of the unsolicited testimonial given by a civil engineer who has worked for years in that empire. "You Methodists are going at your problem in India the right way," he declared. "Go on undermining and you'll get the whole hill." Already the hill is beginning to tremble. There are a hundred and fifty thousand inquirers waiting to join the Methodist Episcopal Church alone at this moment. And no workers to instruct them in the way of life!—Epworth Herald.

Dr. Mary Stone, the Chinese doctor from Kiukiang, said at the annual meeting of Woman's Foreign Missionary Society of the Methodist Episcopal Church, recently held in Los Angeles: "I am the product of missions; I am the daughter of the first converts to Christianity; my father became the first ordained minister of the gospel; my mother was the first Bible woman in Central China. I was the first girl allowed to grow up with natural feet in all Central and West China. I have been in actual missionary service for nineteen years—one of the first two native medical missionaries sent to Central China."

If you believe in nailing up a horseshoe on your house for luck you're up to the standards of the heathen who lived in Ur of the Chaldees when God called Abraham out of that land because he had something better for him. Archaeology has dug up the Chaldean clay substitute for the luck bringing horseshoe.—S. S. Times.

Fifty years ago, at every gate to both the Flower Capital of the Mixado and Yeddo, city of the shogun, and at many of the entrances to other cities and villages, there stood a large sign-board with heavy black characters saying,

"The evil sect Christian is firmly forbidden as hitherto." To call a man Yaso, meaning "Jesus," was to heap upon him the deepest possible insult. Forty years ago there were only eleven baptized Christians in all Japan; now there are about a hundred thousand of them, with more than that number in the Sunday Schools, with between six and seven hundred churches. In twenty-two years after religious freedom had been guaranteed by the constitution, the first House of Representatives of the nation ever had elected a Christian as its president. And since that time distinguished admirals, generals, statesmen, educators, professional and business leaders, as well as many of the plain people, have been proud to acknowledge Jesus as the Saviour.—Quoted in The Literary Digest.

Let those who think Christianity is a spent force ponder the following:—When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about 1,000,000,000. It is now supposed to be about 1,500,000,000, which is only another way of saying that, while the population of the world has increased during this period fifty per cent, Christianity has increased 150 per cent, and the ratio shows that the cause of Christ advanced more within the past 25 years than it did in the 75 years preceding.

One-half of the decorations bestowed upon Japanese educators at the coronation of the emperor have gone to Christians. One of those honored was in an Episcopal church, one a Congregationalist, and one a Methodist. There were two Japanese women, one in a Presbyterian school and the other a Methodist.

Some time ago the Yale Divinity School changed its name to the Yale School of Religion, to be a training school for Christian service, whether lay or clerical. It has now organized a year's course of fifteen hours weekly for laymen. It provides for college students who wish to prepare for intelligent lay leadership in the religious life of their home towns; and for laymen already in positions of leadership, who can spare a year for complete preparation for Christian service.

SOCIAL.

Mr. Longley, of Fowling-hsien, China, says that the agents of the British and American Tobacco Company came into the city and rented a building a few doors from the Methodist chapel. In this they repaired and fitted up an attractive guest room at large expense. "Our place looks mean and cheap beside it." They have no respect for Sunday but keep open shop, giving away cigarettes all day long. The Union Jack and Stars and Stripes are crossed over the door. In the evenings there is music. The price of cigarettes is put low until the habit is acquired; then it is raised. The cheapest are sold at the rate of thirty for one cent. Mr. Longley posted the walls of the city with anti-cigarette matter and distributed folders which explained the poisonous character of the foreign wares. For this he was threatened by the agents with the disfavor of the British government. It is good to know that sales have been small.—Record of Christian Work.

An eminent British authority, Dr. Wishart, states that, after having watched twenty abstaining miners and twenty drinking miners for a period of two years, he found that the first group had 102 days of sickness a year, while the second had 297; that is, the drinkers lost nearly

three times as many days annually as those who did not use liquor. On this basis the loss to a nation financially from drink is incalculable, to say nothing of other serious losses. In the face of such a fact, how foolish to claim that prohibition would bankrupt the nation!—Congregationalist.

The entire venire of jurymen summoned for the city court at Mobile last week was discharged by Judge O. J. Semmes because of their refusal to convict violators of the prohibition laws. Seventy-five cases were on the docket to be disposed of, and during four days the jurors acquitted three persons in the face of the strongest kind of evidence, and mistrials resulted in four cases.—Chr. Adv. Nashville.

A Y. M. C. A. secretary learned to say "Good Morning" in a foreign language. One morning he tried it on a discouraged-looking "Dago" steel worker, on his way to work. The man looked up amazed and apparently unmoved. Next morning the friendly man had another "Good Morning, John" for him, and John responded with just four words: "You're like Jesus Christ!" That was good preaching.—Association Men.

Alcohol's Reputation Through the Centuries.
Buddha about 550 B. C.: "Drink not liquors that intoxicate and disturb the reason."

Augustine about 430 A. D.: "Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit, committeth not a single sin, but becomes the center and the slave of all manner of sin."

Chaucer 1340 A. D.: "A lecherous thing is wine." "Loquacity and alcohol go together." "Character and shame depart when wine comes in."

Lord Bacon 1600 A. D.: "All the crimes on earth do not destroy so many of the human race, nor alienate so much property as intemperance." "Wine is the most powerful of agents for exciting and inflaming the passions."

Immanuel Kant 1724: "Beer is very injurious to health, and destructive to life."

Benjamin Franklin 1780: "Temperance puts wood on the fire, meat in the barrel, flour in the tub, money in the purse, credit in the country, clothes on the bairns, intelligence in the brain, and spirit in the constitution."

Horace Greely 1870: "To sell drink for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such traffic seems a worse bargain than that of Eve and Judas. What temperance men demand is not regulation of the liquor traffic but its destruction; nor that its evils be circumscribed or veiled, but that they be, to the extent of the state's ability, utterly eradicated."

British judges, 1915—Mr. Justice Keating: "The terrible thing is that a man often enters the public-house respected and respectable, and leaves it a criminal."

Sir James Hannen: "Seventy-five per cent of the divorce cases that come before me in the divorce court originate in drinking."

Lord Justice Whiteside: "All the crimes we met with on circuit are more or less directly or indirectly caused by drunkenness."

Judge Pattison (addressing a jury): "If it were not for drinking you and I would have nothing to do."

Lord Bramwell: "Saturday is pay day, drink day, crime day."

Judge Crampton, in his charge to the grand juries of the county and city of Dublin: "I now conclude by saying to you and the British Parliament: Public houses are nuisances, and they should be suppressed."

At a certain hour in some country districts, the telephone rings five times. This is the new signal, and every interested subscriber takes down his receiver. Then the central operator gives the weather report, a condensed market summary, and the important news. It takes but a short time to give this information to every subscriber.—Am. Agriculturist.

The first Sunday that the saloons were closed in Chicago the arrests for drunkenness decreased

from 243 to 63 while the crime record was the lowest in the city's history.

There has recently been held in Columbus a Conference on Church and Country Life, of which The Christian Advocate (Nashville), says:

The address of welcome was delivered by the governor of the state, the Hon. Frank B. Willis. For two days and two nights the program proceeded with interest and came to an end with addresses by Bishop William F. Anderson, of the Methodist Episcopal Church, and by Dr. Woodrow Wilson, President of the United States. Aside from these mentioned, there were twenty-six speakers, of whom eleven were college presidents or professors, seven were secretaries of home missions or specialists for home boards, two were Y. M. C. A. secretaries, one Y. W. C. A. secretary, one an editor of a farm journal, one the secretary of a church federation, and three pastors; and none of the twenty-six live or labor in the open country. However, a majority of the speakers were country-born and at least partly country-reared.

They adopted a program for "The Country Church as the Servant of the Community." The churches in the rural sections are urged to co-operate in work with the following ends in view: (1) Temperance wherever the community is suffering from intemperance or lawlessness, a campaign for no license or prohibition, law enforcement, Sabbath observance; (2) public health and sanitation; (3) good roads; (4) school education for rural life and ordinarily consolidated schools; (5) intellectual development by means of libraries, lectures, reading circles, clubs, and similar agencies; (6) provisions for public recreation and a Saturday half holiday for agricultural laborers; (7) promotion of demonstrations of recreation on church grounds if no better place can be had; (8) better farming and better homes, with special stress upon extension work of agricultural colleges; (9) beauty of village, roadsides, and private grounds; (10) celebration of religious and patriotic holidays, observance of old home week, and production of historical pageants; (11) education of the people by preaching on community planning; (12) establishment of a supervised social center or community house; (13) local federation for rural progress and other community programs; (14) in general, promotion of co-operation among farmers in their production, buying and selling.

John Barleycorn Knocks Out Baseball Stars.

In the Farm and Fireside are some interesting figures showing the ravages worked by alcohol among the star players of big baseball leagues. These figures have been gathered by Hugh S. Fullerton. Mr. Fullerton purposely eliminated the hard drinkers from his experiments; he confined himself to the "bottle of beer" man who thinks that what he takes cannot possibly hurt him.

He kept tab of the records and batting averages of thirty-two moderate drinkers and twenty-four players who did not drink. After eleven years only two of the original thirty-two drinking players are on the diamond while eight of the twenty-four non-drinkers are still playing. Furthermore only five of the drinkers are prosperous as opposed to fourteen of the non-drinkers. Six of the beer contingent are down and out, eight are dead and one is missing—but only three of the non-drinkers are either dead or ruined. The non-drinkers have won more games and pitched more games, stolen more bases and kept up a better batting average, although at the beginning of the eleven years the drinkers surpassed them. The following table of batting averages is given by Mr. Fullerton:

	1907	1908	1909	1910	1911	1912	1913	1914
Drinkers...	.246	.243	.236	.231	.226	.227	.221	.220

	1907	1908	1909	1910	1911	1912	1913	1914
Non-drinkers...	.238	.240	.236	.231	.241	.243	.240	.241

"These figures seemed remarkable to me," he says. "They reveal the fact that the drinkers were the better hitters at the start, that they declined steadily in batting, while the non-drinkers not only held their pace but improved a little. The figures show the drinkers' averages varied largely each year, while the non-drinkers batted within a few points each season of what they had done the preceding year. The figures showed the non-drinkers were the more reliable men,

and to my surprise I found that the eight non-drinkers played in eight and a fraction more games per season than the eighteen drinkers did."

How does the abuse of alcoholic drinks predispose one to pneumonia? By benumbing the sensibilities to cold and fatigue and favoring exposure to cold; by lowering the vital resistance, and by its leading to excesses of all kinds; by increasing the heartbeat to a degree that leads to or hastens exhaustion.—A. R. Reynolds, M. D., in the American Magazine.

GENERAL.

True Americanism consists in the following things:

To believe that the inalienable rights of man to life, liberty, and the pursuit of happiness are given by God. To believe that any form of power that tramples on these rights is unjust. To believe that taxation without representation is tyranny, that government must rest upon the consent of the governed, and that the people should choose their own rulers. To believe that freedom must be safeguarded by law and order, and that the end of freedom is fair play for all. To believe not in a forced equality of conditions and estates, but in a true equalization of burdens, privileges and opportunities. To believe that the selfish interests of persons, classes, and sections must be subordinated to the welfare of the commonwealth. To believe that union is as much a human necessity as liberty is a divine gift. To believe, not that all people are good, but that the way to make them better is to trust the whole people. To believe that a free state should offer an asylum to the oppressed, and an example of virtue, sobriety, and fair dealing to all nations. To believe that for the existence and perpetuity of such a state a man should be willing to give his whole service in property, in labor, and in life.—Henry van Dyke.

With her neighbors all flying at one another's throats, little Holland quietly keeps on with a century-old fight of her own—her struggle with Neptune. Every attempt of the ocean-monarch to occupy more of Dutch soil is met with some ingenious defensive device. The very latest is a concrete pavement laid on the bed of the sea itself. Some years ago, it was discovered on the coast of the island of Schouwen, in Zeeland, that, altho the dikes remained intact, the waters oozed up in the dike-protected polders; the sea was undermining the land, and this undermining process began far out from the coast under the waters. The water ate into the land until the dikes, having lost their foundation, toppled over. Says the Scientific American:

"It was the engineer of the Department of Waterways for Schouwen, Mr. Yonk Heer (Yonk Heer is a title of nobility) de Muralt, who de-

vised a means of defense against these inroads. He caused the sea-bottom itself, where it sloped away seaward from the foot of the dike, to be strengthened by laying over it a flooring of concrete. Such a flooring is in reality a sort of 'mat' composed of blocks of concrete, each one meter (39.37 inches) square. Every inch 'mat' weighs 200,000 kilograms (220 tons).

"It is constructed on an incline built over the water. When the 'mat' is ready an iron pontoon is drawn up just above it, and the 'mat' of concrete is hoisted up until it rests against the bottom of the pontoon where it is fastened by means of the hawsers. A tug-boat then tows off the whole affair—pontoon and 'mat'—to the spot where it has to be sunk.

"This proved so effective that the Netherlands government adopted the method for all places where the coast is menaced."—The Literary Digest.

IMMIGRATION.

In the last decade over ten million immigrants entered the United States. Three millions returned to Europe after varied terms of labor, and of the seven millions remaining only two and a half millions have given evidence of a desire for citizenship.

Two-thirds of the seven millions have never learned the English language with any degree of mastery. The money earned by them is not invested in the United States, nor even deposited in American banks. In some years the amount sent abroad by aliens has reached \$300,000,000. * * *

Eliminating the Hebrews, fully seventy-five per cent of the immigrants come from the agricultural districts of Europe, yet a scant ten per cent ever reach the land in America. While the rich acreage of the West lies idle for lack of labor, hundreds of thousands of farmers are forced into the industrial centers of the East, adding to the congestion, dragging down the standard of living, and demoralizing the labor market generally.

In isolated cases where immigrants have gotten into agriculture, the result has been thrift, education and Americanization. Italians are growing cotton in the south, fruit in the southwest, and garden-truck in the Atlantic coast states, rendering worthless lands productive. Poles and Bohemians have done well wherever their feet have touched the soil. * * *

The dreadful European conflict will not have been without its service if the United States, alarmed by the persistence of the hyphen in American life, adopts an immigration policy that in its essence will be a policy of hope, justice, aspiration and progress for all the oppressed and unhappy, whether they be native-born or strangers within the gates.—George Creel, in The Century.

Magazine Articles of Value to Ministers

The Century, January. 35 cents.

The Nation on Trial, Eric Fisher Wood.
The Hopes of the Hyphenated, George Creel.
The Far-Eastern Problem, J. A. P. Bland.
Our Nation in the Building, Helen Nicolay.
On the Frontiers of Science—Some Recent Inventions, A. Russell Bond.

The Outlook, December 22.

Break Your Match in Two—Preventing Forest Fires, Thomas H. Simpson.
War Work of the Y. M. C. A., Lyman Abbott.

The Ladies' Home Journal, January.

A Children's Town—Bennington, Vt.
The King's Business—Should a Church Advertise? George C. Shane.

American Magazine, January. 15 cents.

What You Should Know about Pneumonia, Arthur R. Reynolds, M. D.
Making Money out of Footsteps, Fred C. Kelley.

The Outlook, January 5. 10 cents.

Zionism—Palestine and the Jewish Democracy, Louis D. Brandeis.

The Atlantic Monthly, January. 35 cents.

Labor and Capital—Partners, J. D. Rockefeller, Jr.
Manifest Destiny in America, H. M. Chittenden.
Lo, the Poor Immigrant, Frances A. Kellor.
Social Aspects of Drink, John Koren.
The Beloved Physician—Edward Livingston Trudeau, Stephen Chalmers.

The Survey, January 1. 25 cents.

In the Healing Lap of Mother Earth, Winthrop D. Lane.
What Shall We Do With Patriotism? Max Eastman.

The Missionary Review of the World, January. 25 cents.

The Charms of Burma, Helen Barrett Montgomery.
The Panama Congress and the Protestant Episcopal Church, Rev. Howard C. Robbins, Rector of the Church of the Incarnation, New York City.
The Future of the Moslems, Samuel W. Zwemer, D. D.
Protestant Churches in Belgium, Rev. Henri K. Anet.



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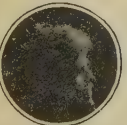
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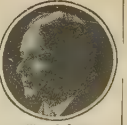
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The Middle Octoraro Presbyterian Church, near Quarreyville, Pa., M. McClure; 83 people confessed Christ.

Evangelist E. R. MacKinney, of Milwaukee, Wis., has become director of Evangelism for the Wisconsin Baptist Convention.

More than eleven hundred people responded to the appeals of Evangelist H. W. Bromley in the union meetings in Atlantick, Ia.

C. A. MacDonald reports that in a short meeting in Marietta, O., 47 people confessed Christ.

At Jefferson City, Mo., Chas. Reign Scoville; thirty-six hundred people had responded.

E. H. Edgar and P. A. Stockton. Nearly one hundred accepted Christ at Reardon, Wash.

The Brook, Ind., "Reporter" printed a special edition in the interest of the Minges tabernacle meetings; four hundred conversions.

The Flint, Mich., "Journal," under date of Dec. 8, says, "It was a big surprise to the congregation at the tabernacle last night when Mayor W. H. McKeighan gave Dr. Lyon his hand indicating his purpose to take his stand and begin a Christian life." Dr. Lyon will next visit Wilmington, Del., Camden, N. J., Spokane, Wash. A. E. Rapp who has been with the Nicholson-Hemminger party will be Dr. Lyon's assistant, and Mr. H. G. Pitzer, who has acted in that capacity for the past three years, will become pastor of the Franklin Avenue Presbyterian Church, Lansing, Mich.

The West Side churches of Detroit, Mich., have built a tabernacle with a capacity of 5,000 for the evangelistic meetings to be held in January by the E. J. Forsythe party of seven members.

The local papers say that the Biederwolf campaign was the most momentous in the religious history of York and vicinity. The special sermons on Russelism and Christian Science not only drew large crowds but strengthened the faith of Christians. Dr. Biederwolf will hold two more meetings in Pennsylvania (Allentown and Norristown), and then go to Plainfield, N. J.

Mr. and Mrs. Owen M. Walker have been assisting pastors in Sioux City, Ia., and Langdon, Kans., and are now in Girard, O. In Sioux City there were 74 additions to the Christian Church, and 29 at Langdon.

The union evangelistic meetings at Beloit, Wis., conducted by Reyburn and Laraway; about seven hundred conversions.

Seven churches in Guthrie, Okla., united in a campaign led by F. E. Smiley.

Elmer P. Loose reports over 100 acceptances at Gladstone, Mich., notwithstanding the fact that this is a Roman Catholic stronghold.

Twenty-five denominations have entered into a plan to bring to the larger cities of the country the religious exhibit of the Panama-Pacific Exposition. Displays of the work of the great church boards will be made, and motion pictures, pageants, readers, speakers and jubilee singers, will be utilized to assist in conveying the message of the exhibit.

Hall and Summers, who have been rendering such efficient service in the fight against the saloon by their "Wet-and-Dry" dialogue, are now at work in Chicago.

The churches of Mexico, Tex., report 300 conversions a result of the union meeting conducted by Coale and Huston.

The meeting conducted by the Hugh A. Knowles party in Tremont, Ill., grew to such proportions that they had to be removed from the large church to the city opera house.

The First Baptist Church of Saginaw, Mich., has received many new members as a result of the meetings conducted by Miss Eva Ludgate.

Tetley and Holbrook report a fine meeting at Rockville, Mo., and also at Platte City, Mo. In the former place the three churches united for the first time in years and the meetings have doubled the membership.

Edwin S. Stucker is now in his thirty-third Kansas meeting, and his fourth series since Sep-

tember, January 1 he began a union meeting at Lincoln Center, Kans., three churches uniting.

John M. Linden conducted a union campaign at Gothenberg, Nebr., in which there were 432 decisions and reconsecrations; was in Spencerport, N. Y., in January.

Sheriff and Imrie at Gasaway, W. Va., report fifty conversions. One of the features was the booster chorus of children. In January the party was in Harpers Ferry, W. Va.

Mr. and Mrs. G. K. Ackley and his brother, A. H. Ackley, conducted a successful union meeting in a tabernacle located midway between Basil and Baltimore, O. The population of the town is about 1,200. The tabernacle, seating 1,600, frequently was too small, and the entire township has experienced the greatest religious awakening of its history. The local paper changed its issue from a weekly to a daily during the time of the campaign.

The Southern Methodist Episcopal Church held an evangelistic conference in Nashville, Tenn., December 28-31.

It has been announced that the Chicago Committee of One Hundred has agreed to the suggestion of Mr. Sunday that the campaign in that city be postponed from January, 1917, to September, 1917, in order to allow him to go to New York City, and Dr. Goodell, of the latter city, has announced that Mr. Sunday expects to be in New York for three months beginning January 1, 1917. It is hoped that Christians throughout the entire country will pray for Mr. Sunday and his party and for the ministers and workers in New York City that this campaign will not only have a tremendous effect upon the city but upon the religious life of the entire nation.

There were 120 conversions in two weeks of invitation in the union meetings conducted at Bonesteel, S. D., by Evangelist F. E. Lindgren. The town has a population of about 700, largely Catholic. As a result of the campaign the Masonic lodge gave the use of a large hall and the business men fitted it up for a reading room and gymnasium for the use of the young men of the town to keep them out of the pool halls.

Mount Carmel, Pa., union meeting, Sara C. Palmer, First Methodist Episcopal Church; 155 conversions.

Hart and Magann, 1,200 conversions in Oshkosh, Wis., a hard field.

In Greenville, Pa., more than 3,000 persons responded to the appeal of the Evangelist, Luther K. Peacock, among them many church members renewing their consecration.

Rev. Walter Russell, for three years Presbyterian Synodical Evangelist in Michigan, has accepted a call to a church in Salt Lake City; he will also do some teaching in the Presbyterian College in that city.

The Commission on Evangelism of the Federal Council of the Churches of Christ in America made a splendid report at the meeting in Columbus, Ohio, last month. The general secretary, W. E. Biederwolf, has advocated some advance steps; helpful literature has been prepared, and action was taken to enlarge the budget and to secure the service of an additional secretary, who could devote all his time to the work. The general secretary of the Interdenominational Association of Evangelists was present at the meeting to join in the discussion of plans for a country-wide evangelistic movement.

Raymond Robbins, who became prominent in the Men and Religion Forward Movement is holding evangelistic meetings in a number of colleges.

The Louisville, Ky., ministers have arranged for simultaneous meetings for a month, preceding Easter.

Dr. Cortland Meyers, of Boston, in urging Baptist pastors to prepare for the Sunday campaign in that city, said Mr. Sunday's success is due to his "deathless conviction."

(Continued on page 526)

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1 can Hominy	.15
1 pkg. Breakfast Oats, 1-lb. package	.15
1 pkg. Pancake Flour, 1 lb.	.20
3 pkgs. Spaghetti, 1-lb. packages	.45
2 pkgs. Shredded Coconut, ½-lb. packages	.60
4 pkgs. Caramel Pudding	.40
4 pkgs. Strawberry Gelatine, (package makes 1 pt.)	.40
2 pkgs. Corn Starch, 1-lb. packages	.20
2 jars Peanut Butter	.30
2 jars Prepared Mustard	.30
1 pkg. Black Pepper, (ground)	.10
3 pkgs. Ever-Ready Tapioca 1-lb. packages	.45
5 cans Lustre Bright Scouring Powder	.50
3 pkgs. Washing Powder	.30
1 pkg. Gloss Starch, 1 lb.	.10
1 box Medicinal Toilet Soap	.25
20 bars Floating Bath Soap	1.00
30 bars Family Laundry Soap	1.50
Total	\$10.00

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Street or P.O. D.
Town
If your neighbor or friend will take it, they will do so for you. This coupon.

(Continued from page 524)

Dr. Lewis Albert Banks has been in Oregon in the interest of a National Prohibition Movement.

Edgar-Stockton meeting in Reardan, Wash., doubled membership of Presbyterian Church.

Daisy D. Barr, West Lafayette, Ind., over 300 decisions.

More than 1,000 conversions, at Bellevue, O., population 6,000, Geo. T. Stephens.

The McMinn tabernacle in Beacon, N. Y., collapsed under the three feet of snow, but other quarters secured.

Fife brothers completed a most successful union campaign in Riverside County, California. Pressure is being brought to bear to persuade Mr. Fife to remain in southern California, in view of the dry California movement, ending in the fall of 1916.

Floyd John Evans and party, at Harvard, Nebr., about 300 decisions. They have a few open dates.

In a meeting closed on December 19th, at Augusta, Wis., led by John M. Linden, there were 166 decisions and re-consecrations.

Henry W. Stough closed a very successful evangelistic campaign in Buffalo, N. Y., on December 19. More than 6,000 conversions in the seven weeks' meeting, by Stough, at Buffalo, N. Y. Two saloon keepers and several bartenders were saved, and at one meeting for men only, more than 7,000 men arose to their feet and pledged themselves to fight against the saloon in the future.

The Chapman-Alexander party held a successful meeting in Brattleboro, Vt., and after a brief holiday began in Springfield, Ill. Chas. T. Schaeffer, of Athol, Mass., had charge of the young people's work in Brattleboro. In February the party will be in Washington, Pa.

There were 135 conversions in the meetings conducted in the First M. E. Church, Battle Creek, Mich., by S. D. Goodale.

The Asher-Moody party in Blair, Neb., 460 people confessing Christ.

The entire community came under the influence of the meetings conducted by S. B. Shaw in Stark City, Mo. All classes were reached, and after the superintendent of schools was converted he came to the services with his pupils.

A druggist in Alton, Ill., has received conscience money from a man who had stolen some goods there twenty-two years ago, but confessed Christ in the meetings conducted in Alton last spring by Dr. Biederwolf.

A. B. Davidson reports good work in Marathon and Truesdale, Ia.; in the former place there were 125 conversions, 27 coming out the last night.

The Bob Jones party closed their six weeks' campaign in Joplin, Mo., Sunday, December 12, and the local papers report that there were about 2,500 conversions in addition to 1,500 renewals. The offering for the evangelist was \$3,000. Many of the Joplin churches will hold special services immediately after Christmas, and some have already received many converts into their membership.

Charles E. Hillis, in Windber, Pa.; eight pastors co-operating. W. C. T. U. was strengthened by a large number of new members. Mrs. Hillis' Gospel-Purity talks left a lasting influence. Family altars were established in 60 homes.

It is the boast of the Roman Catholic Church that, because of its influence, there is no divorce in the South and Central Americans. The very pertinent, and no doubt accurate antidote to the boast, is made by Bishop Kinsolving, who has long resided in Brazil and is familiar with the social and religious life of all South America. He says: "That is true; there is no divorce, for the simple reason that there is no need of it; nothing in law or custom or social sentiment forbids any husband from having just as many families as he pleases." The bishop affirms that where a Protestant church is started, improvement at least in social ideals soon becomes visible. Romanism itself begins quickly to take on a new complexion. "Wherever one of my churches is planted," says the bishop, "a new moral atmosphere prevails, and the priest himself begins to live a purer life."—United Presbyterian.

Vacant Pulpits

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate.

BAPTIST.

Immanuel, Bridgeport, Conn.
Brookville, Mass.
First, Cedar Rapids, Ia.
Union, Central Falls, R. I.
First, Chicago, Ill.
Berean Temple, Dorchester, Mass.
Central Ave., Dover, N. H.
Gouverneur, N. Y.
German, Muscatine, Ia.
Washington St., Orange, N. J.
Osterville, Mass.
Rockport, Mass.
Santa Rosa, California.
Stamford, Conn.
First, Stuttgart, Ark.
Davencourt Rd., Toronto, Ont.
Second, Tulsa, Okla.

CONGREGATIONAL.

Bemicia, California.
Centre, Brattleboro, Vt.
Wendell Ave., Brockton, Mass.
Carthage, N. Y.
Chaplin, Conn.
Charlotte, Vt.
Chester, N. J.
First, Colorado Springs, Colo.
Cresco, Iowa.
Erving, Mass.
Goshen, Mass.
East, Grand Rapids, Mich.
Second, Greenfield, Mass.
South Main St., Manchester, N. H.
New Castle, N. H.
Ottawa, Ill.
Seekonk, Mass.
York Village, Me.

DISCIPLES.

Boise, Idaho.
First, Delphia, Ind.
Eureka, Kans.
First, Keokuk, Iowa.
Mankato, Kans.
Fruitvale, Oakland, California.
Palmer, Neb.
St. Joseph, Ill.
Smithville, Tex.
Spickard, Mo.
Washington, Ia.

PRESBYTERIAN.

Avondale, Cincinnati, O.
Patterson Memorial, Dayton, O.
First, Fort Dodge, Iowa.
Gilroy, California.
Kearney, Neb.
Friendship Ave., Pittsburgh, Pa.
Richmond Heights, St. Louis, Mo.
South Charleston, O.

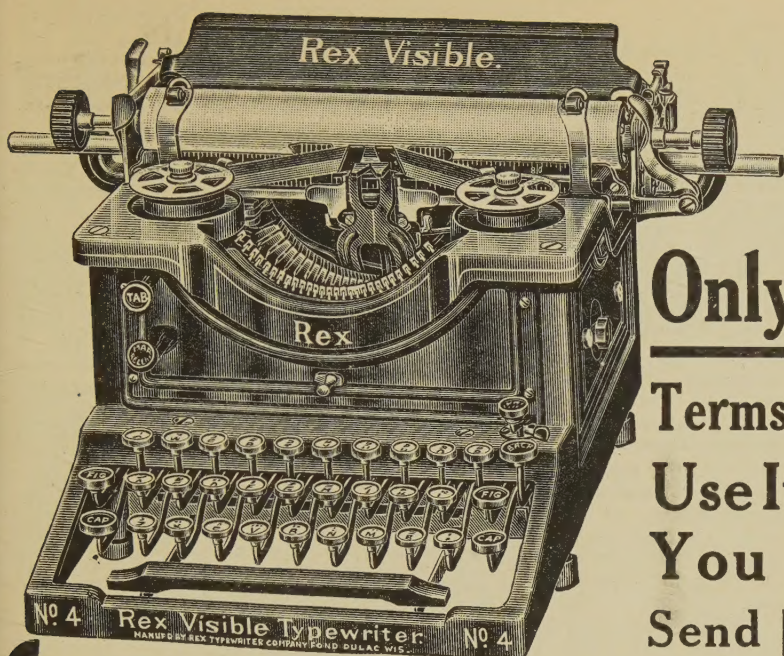
CUMBERLAND PRESBYTERIAN.

First, Birmingham, Ala.

UNITARIAN.

Christ, Dorchester, Mass.
Marlboro, Mass.
Newton Centre, Mass.
Northfield, Mass.

Mexico had a full century the start in time of our own civilization planted on Plymouth Rock in 1620. Every century from the first of this clerical dominion witnessed its revolt against it. Rome's political power in Mexico has been shorn and curtailed time after time; but the condition of the common people, which is the most desperate element of the problem appalling civilization today, proves that that church has not occupied either the spiritual or moral realm to any efficiency commensurate with its responsibility. Luther's Reformation did not touch the outskirts even of the Spanish imperialism of the sixteenth century; and the rest of the world has now to help pay the penalty and the price of bridging Mexico over the all but impassable gulf of its lost three hundred years.—Boston Transcript.



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that it turns out and all the pathetic human breakdowns that it involves. It explains the mania for gambling and wild speculation. They that haste to be rich fall into many snares.

3. The reformer is in a hurry. He wants to redeem the world all at once. As Theodore Parker said of the anti-slavery cause: "The trouble seems to be that God is not in a hurry, but I am." We are beset with panaceas that are to regenerate human society in some wholesale, external, mechanical way. We are afflicted with half-thought-out, ill-digested legislation. Laws of the most far-reaching consequences, involving a nation, charters involving the welfare of millions, are conjured up in a rush and pushed through congresses and legislatures in all the excitement and lack of deliberation of the last hour. "Raw haste, half sister to delay." We see its effects everywhere.

4. Travelers are in a hurry. People want to see the world in thirty-five days. The psalmist somewhere says, "To behold the beauty of the Lord." How little there is of that in these days, beholding things. Is not seeing—really seeing things—becoming a lost art? What do we know of "reaping the harvest of the quiet eye?" We are on the gallop. No, the swiftest gallop is not enough. It is the forty-mile automobile drive we want. We have coined a word to supplant the old word "see." We speak of "doing" a place. We rush through the great galleries of the world, with all the accumulated wealth of centuries, in an hour or two and say we have "done" it. In fact, we have done nothing but made ourselves tired. We forget that "the more we hurry the less we really live." "The things that really make life are the things out of which haste forever cheats a man."

IV. Let us recognize our human limitations. We can't be everything and see everything and know everything and do everything. Let us put down the bars. As Tennyson says, "The artist is known by his self-limitation." Do not crowd the program of life. Don't try to do too many things. Don't accept all invitations. Don't join everything in creation. Don't crowd the program of life with secondary and subordinate issues so that the greatest issues get no place. So men are crowding out God and his Christ and the great things of the kingdom. Don't rush the program of life. Take time to get ready, and when the time of preparation is here, don't crowd it with other things.

The greatest demoralizer of our modern educational life is the dispersion of mind and heart over a hundred things that are irrelevant. Do not determine to see and know and enjoy everything at once. Abide your time. Earn your happiness.

Oh, to strike the happy medium of the un-hasting, unresting God! He works. He does great things. He sways constellations. He guides the movement of the tides. He controls the procession of the seasons. He leads the march of human progress and makes all work together toward "that one far-off divine event toward which the whole creation moves." He works—but there is no fret nor fever nor friction, but all moves forward to the rhythm and music of the spheres.

And as for the work we have to do. Jesus once said, "Are there not twelve hours in the

day?" We shall have time to do what we ought to do. It is God who appoints our day and no one and nothing can abridge it. There will be time in it for the accomplishment of everything that is really duty if we are diligent and faithful. To every task its time and to every time its task. But there is allowance for the work that is not ours or that is unnecessary. That is the work of the thirteenth hour, which makes us nervous and fevered.

Oh, to believe as Jesus did, and some of the fret and fever will pass out of our lives and we shall know of something of Jesus Christ's calm and self-restraint and self-command! We shall know something of "the peace of God that passeth all understanding."

Years ago a missionary and his wife went to the Samoan Islands. From time to time friends sent boxes of clothing and gifts. In one of these was a very large doll which opened and closed its eyes. The Catholics had opened a mission and had an image of the Virgin Mary, but its eyes were fixed. The natives were greatly interested in this image, but when they heard of the doll, they gathered in crowds to see it. After watching it for a time and noting with great wonder the opening and shutting of its eyes, they said, "We have seen the god of the Roman Catholics; we have also seen the plaything of the English children; the plaything opens its eyes, but the eyes of the Catholic god are fixed; greater is the plaything of the Protestants than the idol of the Romanists. What must the God of the Protestants be?"

There is no man living who does not know some things better than I know them, and he can teach them to me if he is willing to teach, and I am willing to learn. I have had hundreds of conferences with college students, both young men and young women. They have imparted to me their youthful hopes and aspirations; I have imparted to them the experiences of my maturer life and such solutions as I have found for their questioning. The exchange has been beneficial to us both. But I am sure that they have given to me more than I have given to them. They have tested my knowledge and they have also shown me my ignorance, and both services were valuable. I can accept from the Socialist his spirit of humanity without accepting his industrial solutions; from the individualist his spirit of enterprise without accepting his unsocial philosophy. I can learn intellectual humility from the agnostic, but not his intellectual despair; and from the Roman Catholic his spirit of reverence, without his system of theology.—Lyman Abbott, in the Outlook.

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Five per cent of church families receive from \$1,800 to \$3,000 per year.

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*These statistics are taken from U. S. Government report, and are based upon more than 14,000,000 families.



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